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EDITORIAL:

Results of the Election Tabulated 857
Comment on Election Returns... 858
Utterances on the Election..... 858
Results Geographically Shown... 859
Woman Suffrage in California .. 859
The Secret Ballot and Ballot Machines..... 859
Lord Salisbury's Mansion House Speech 860
The English Inheritance Tax.... 861
Changes in European Diplomacy. 862
Sharing Success..... 862
The Meaning of Sacrifice..... 863

CONTRIBUTED ARTICLES:

The Crisis in Missions 865
By Amory H. Bradford
Opinions of Dennis Crowley..... 866
By F. V. Coville
The American Voice 867
By Louise B. Parsons
The Christ We Preach 868
By C. A. Beckwith
A Photograph Party..... 870
By Margaret Nourse
How Ralph Ferguson Turned Detective..... 870

THE RELIGIOUS WORLD:

Death of Dr. Quint..... 873
Dr. Storrs's Jubilee..... 873
Coming Meetings 873
Dr. Maclaren's Jubilee..... 873
Professor O. A. Curtis..... 873
Installation of Dr. Stimson..... 874
Universalist Missions..... 874

BOOKS AND AUTHORS:

New Books..... 875

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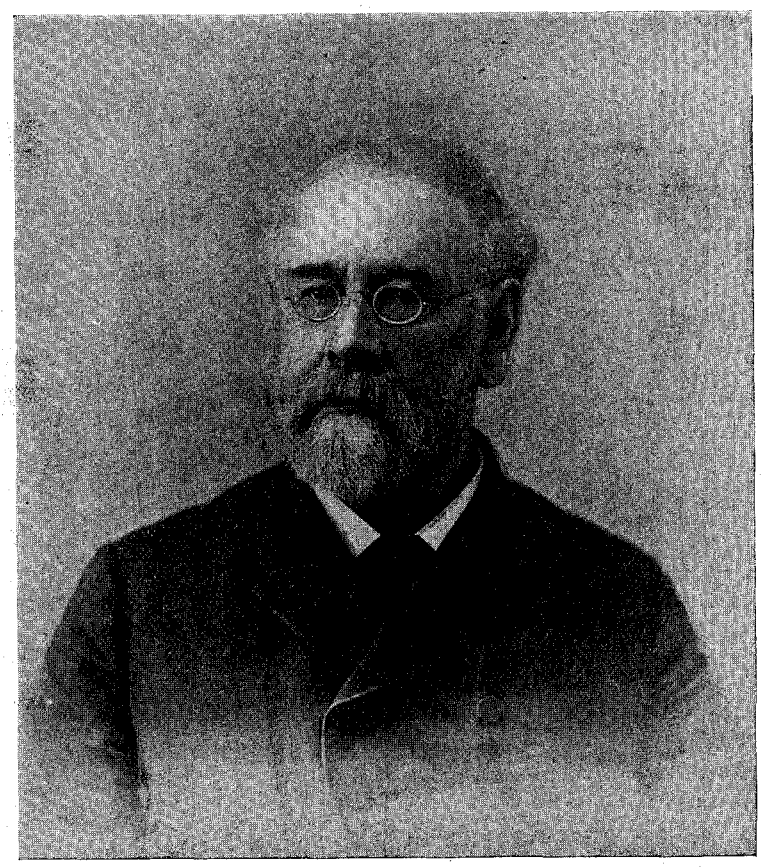
NOTES AND QUERIES



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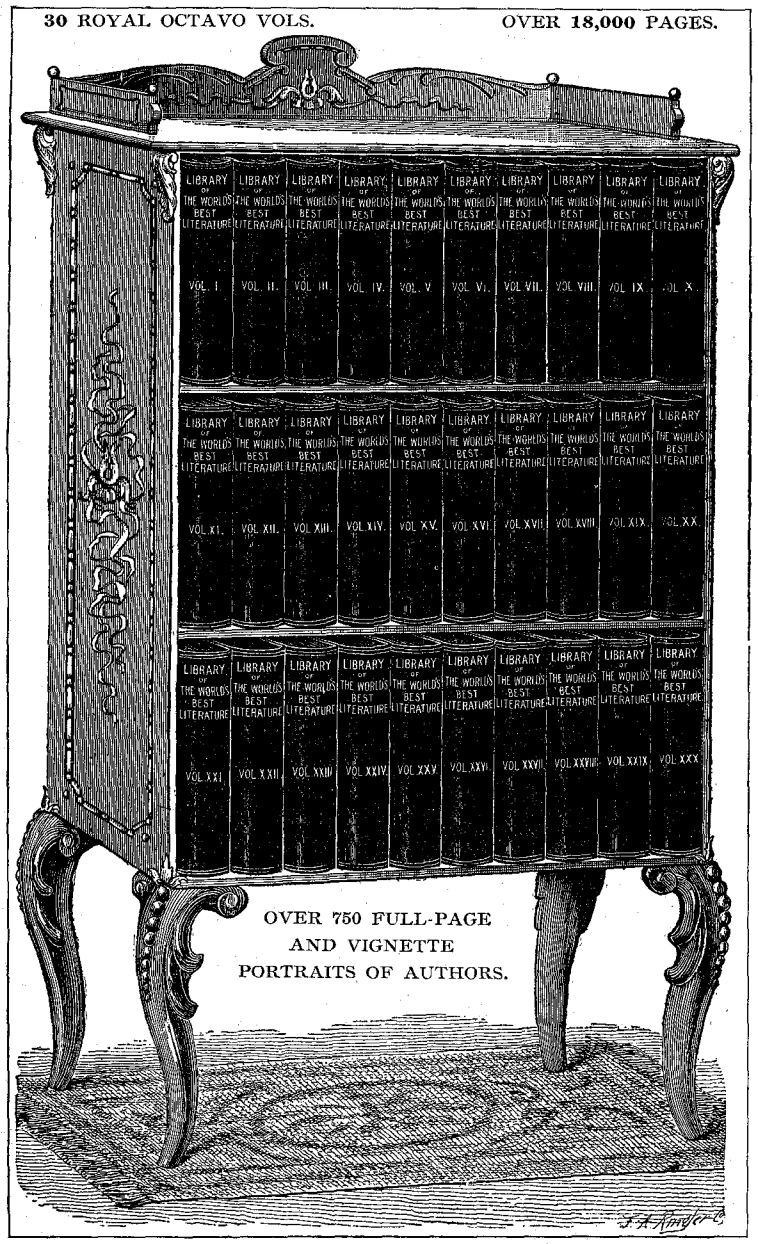

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Volume 54 | Saturday, 14 November, 1896 | Number 20

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										Political Representation.			Financial Represen'n		Political.			Financial.	
	McKinley.	Harrison.	Cleveland.	Weaver.	McKinley.	Bryan.	Harrison.	Cleveland.	Weaver.	Rep.	Dem.	Pop.	Anti-silver	Silver	Rep.	Dem.	Pop.	Anti-silver	Silver
NEW ENGLAND																			
Maine	47,000	14,000	....	....	6	..	6	..	..	4	..	..	4	..	2	..	..	2	..
New Hampshire	35,000	3,000	....	....	4	..	4	..	..	2	..	..	2	..	2	..	..	2	..
Vermont	41,000	21,000	....	....	4	..	4	..	..	2	..	..	2	..	2	..	..	2	..
Massachusetts	168,000	26,000*	....	....	15	..	15	..	..	12	1	..	12	1	2	..	..	2	..
Rhode Island	23,000	2,000		....	4	..	4	..	..	2	..	..	2	..	2	..	..	2	..
Connecticut	53,000	....	5,000	....	6	..	..	6	..	4	..	..	4	..	2	..	..	2	..
EASTERN																			
New York	272,000	....	5,000	....	36	..	..	36	..	29	5	..	30	4	1	1	..	2	..
New Jersey	87,000	....	15,000	....	10	..	..	10	..	8	..	..	8	..	1	1	..	2	..
Pennsylvania	297,000	63,000	....	....	32	..	32	..	..	27	3	..	29	1	2	..	..	2	..
Delaware	3,000	....	500	....	2	1	..	2	..	..	1	..	..	1	1	1	..	2	..
CENTRAL																			
Ohio	53,000	1,000	....	....	23	..	22	1	..	16	5	..	15	6	2	..	..	2	..
Indiana	22,000	....	7,000	....	15	..	..	15	..	9	4	..	7	6	1	1	..	1	1
Illinois	138,000	....	26,000	....	24	..	..	24	..	17	5	..	20	2	2	..	..	2	..
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North Dakota	5,000	....	....	200	3	..	1	1	1	1	..	..	1	..	1	1	..	1	1
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Wyoming (Doubtful)	....	700	....	....	..	..	3	..	..	1	..	..	1	..	2	..	..	1	1
PACIFIC																			
California	2,000	....	300	....	8	1	1	8	..	3	2	2	2	5	1	1	..	1	1
Oregon	2,000	8,000	....	....	4	..	3	..	1	2	..	..	2	..	2	..	..	2	1
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Kansas	8,000	....	....	5,000	..	10	..	..	10	2	1	5	4	4	1	..	1	1	1
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Montana	20,000	1,000	....	....	..	3	..	3	..	..	..	1	..	1	2	..	..	1	1
Utah	50,000	....	....	..	..	3	..	..	..	..	..	1	..	1	1	1	..	..	2
Nevada	5,000	....	....	4,000	..	3	..	..	3	..	..	1	..	1	..	..	2	..	2
PACIFIC																			
Washington	5,000	6,000	....	....	..	4	4	..	..	1	..	1	1	1	1	..	1	1	1
SOUTHERN																			
Virginia	15,000	....	50,000	....	..	12	..	12	..	2	8	..	3	7	..	2	..	..	2
North Carolina	17,000	....	32,000	....	..	11	..	11	..	2	2	5	2	7	..	..	2	..	2
South Carolina	35,000	....	41,000	....	..	9	..	9	..	..	7	..	1	6	..	2	..	..	2
Georgia	25,000	....	81,000	....	..	13	..	13	..	..	11	..	..	11	..	2	..	..	2
Florida	15,000	....	25,000	....	..	4	..	4	..	..	2	..	..	2	..	2	..	..	2
Alabama	30,000	....	53,000	....	..	11	..	11	..	..	8	1	..	9	..	2	..	..	2
Mississippi	40,000	....	30,000	....	..	9	..	9	..	..	7	..	..	7	..	2	..	..	2
Louisiana	35,000	....	61,000	....	..	8	..	8	..	..	6	..	..	6	..	2	..	1	1
Texas	100,000	....	59,000	....	..	15	..	15	..	1	12	..	1	12	..	2	..	..	2
Arkansas	50,000	....	41,000	....	..	8	..	8	..	..	6	..	..	6	..	2	..	..	2
Tennessee	15,000	....	38,000	....	..	12	..	12	..	3	7	..	4	6	..	2	..	..	2
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THE election returns given in a tabulated form on the previous page are calculated with care up to date. Compared with the census returns of 1890, and coupled with some other well-known facts as to persons, they bring out some interesting facts. The popular majority for Mr. McKinley will be between a million and a million and a half. One State, Wyoming, is still doubtful. If that should be given for Bryan, the majority for McKinley in the Electoral College will still be 104. In the House of Representatives, if the Republicans and the National Democrats act together on financial questions, as they probably will unless the question of international bimetallism comes up, the majority for "sound money" will be about 100; the Republican majority over all other parties will be 63. The Senate, it appears at this writing, will be nearly evenly divided financially, assuming that Mr. Teller acts with the Democracy and Mr. Gorman does not go back to his former declared position on the financial question. The Populist party is no longer to be regarded as merely "scattering." If Wyoming should elect Mr. Bryan Senator, he and Mr. Teller may be expected to become leaders in this new party, which it is not at all impossible will become the real power in the Democratic party, which in that case would be the radical party of the future. A comparison of the votes of Connecticut, New York, New Jersey, and Maryland with the Presidential vote of 1892 shows what a political revolution was wrought in the East by the changed issues, and the overwhelming McKinley majorities in Indiana, Illinois, Wisconsin, Minnesota, and Iowa show how little it is true that the farmer vote was solid for free sllver. The "ignorant foreign vote" is such a common cause of terror that it is worth while to note the fact that if it had not been for the foreign vote the election would have been carried for free silver. It was the foreign vote that "saved the country." Excluding the mining States of the Far West, the average proportion of persons of foreign birth or parentage in the whole country is 31 per cent. Every State which voted *for* Mr. McKinley, except only Maine, Delaware, Maryland, West Virginia, Indiana, and Kentucky, has *more* than this average of foreign origin. Every State which voted *against* him, except Nebraska and the mining States, has *less*. The North Atlantic States, which gave the greatest McKinley majorities, have a foreign element of 47 per cent. The five Western States which gave the next largest majorities have a foreign element of over 56 per cent. All the States which gave Bryan majorities (except the mining States) have a foreign element of less than 9 per cent. The States which gave him the largest majorities have less than 3 per cent. A change of 45,000 in the total vote, while leaving Mr. McKinley a popular majority of nearly or quite a million, might have sufficed to have given Mr. Bryan the electoral votes of the States of California, Oregon, North and South Dakota, Indiana, Kentucky, and West Virginia, and to have elected him President of the United States. *Query:* Is that system right which makes it *possible* to give one man a majority of a million of votes and yet elect his opponent President?

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The three most representative characters in the recent political election have each issued a pronunciamento. Mr. McKinley's is in the form of an open telegram to Mr. Hanna, the Chairman of the Republican National Committee, thanking him and his associates, in somewhat rhetorical phraseology, for "their efficient services." He says: "The people in their majesty, ignoring party lines, have declared their detestation of repudiation and dishonor in whatever specious guise they may be presented. They have with the same mighty power affirmed their devotion to law and order, and their undeviating respect for justice and the country. . . . They have, indeed, again consecrated themselves to country and baptized the cherished ordinances of free government with a new and holy patriotism." The difficulty with this sort of interpretation of the campaign is its implication that the opponents of Mr. McKinley favored repudiation and dishonor and were opposed to law and order. As we have heretofore said, the outlook for the country would be dark indeed if this were true; if out of 14,000,000 voters there were only a little over a million majority in favor of honor and order. But if Mr. McKinley implies wholesale charges against his opponents, Mr. Bryan makes such charges against his political opponents in explicit terms:

"The friends of bimetallism have not been vanquished; they have simply been overcome. They believe that the gold standard is a conspiracy of the money-changers against the welfare of the human race, and, until convinced of their error, they will continue the warfare against it. . . . The trusts and corporations have tried to excite a fear of lawlessness, while they have been defying the law, and American financiers have boasted that they were the custodians of National honor, while they were secretly bartering away the Nation's financial independence. But, in spite of the efforts of the Administration and its supporters, in spite of the threats of money-loaners at home and abroad, in spite of the coercion practiced by corporations and employers, in spite of trusts and syndicates, in spite of an enormous Republican campaign fund, and in spite of the influence of a hostile daily press, bimetallism has almost triumphed in its first great fight."

❀

The charge that trusts and corporations are playing the part of hypocrites, that financiers are selling the Nation's financial independence for their own personal profit, and that corporations and employers have practiced coercion for the purpose of determining the election, are very serious charges. Mr. Bryan should be called on for specifications—names, dates, individuals. It is our well-considered judgment that the charges on both sides are nonsense; that, while there are a few men in the United States who would be glad to repudiate both personal and National obligations if they could make any money out of repudiation, and some controlling spirits in a very few corporations who are equally ready to defy the law themselves and to cry "anarchist" in order to arouse prejudice against those who would compel them to obey the law, there is no basis in fact for either the charges implied by Mr. McKinley or publicly preferred by Mr. Bryan. The gold standard is not a conspiracy; the charge that it is so is not to be taken seriously. From before the days of Ricardo to the present time the ablest thinkers have been divided into two schools—bimetallists and monometallists; and for the first to call the second conspirators and the second to call the first repudiationists is as flat an absurdity as similar name-calling would be between free-traders and protectionists, or, for that matter, between Copernicans and Ptolemaists. As to the charge of coercion, we have yet to learn of a single well-authenticated case of coercion. The charge involves employer and employed in a common condemnation, since it assumes that the first are corruptionists and the second are cowards. Compared with Mr. Altgeld's hysterical proclamation, however, the papers of Mr. McKinley and Mr. Bryan are exemplary specimens of judicial calmness and Christian courtesy. Mr. Altgeld's address to the Democrats of Illinois is either a deliberate appeal to the worst passions of his constituency or it is the fevered utterance of a disappointed politician who has lost his temper as well as his office. It is best dismissed in silence.

❀

Mr. Br an is reported to have declined a position with a salary of $25,000 a year, in order to continue the work of

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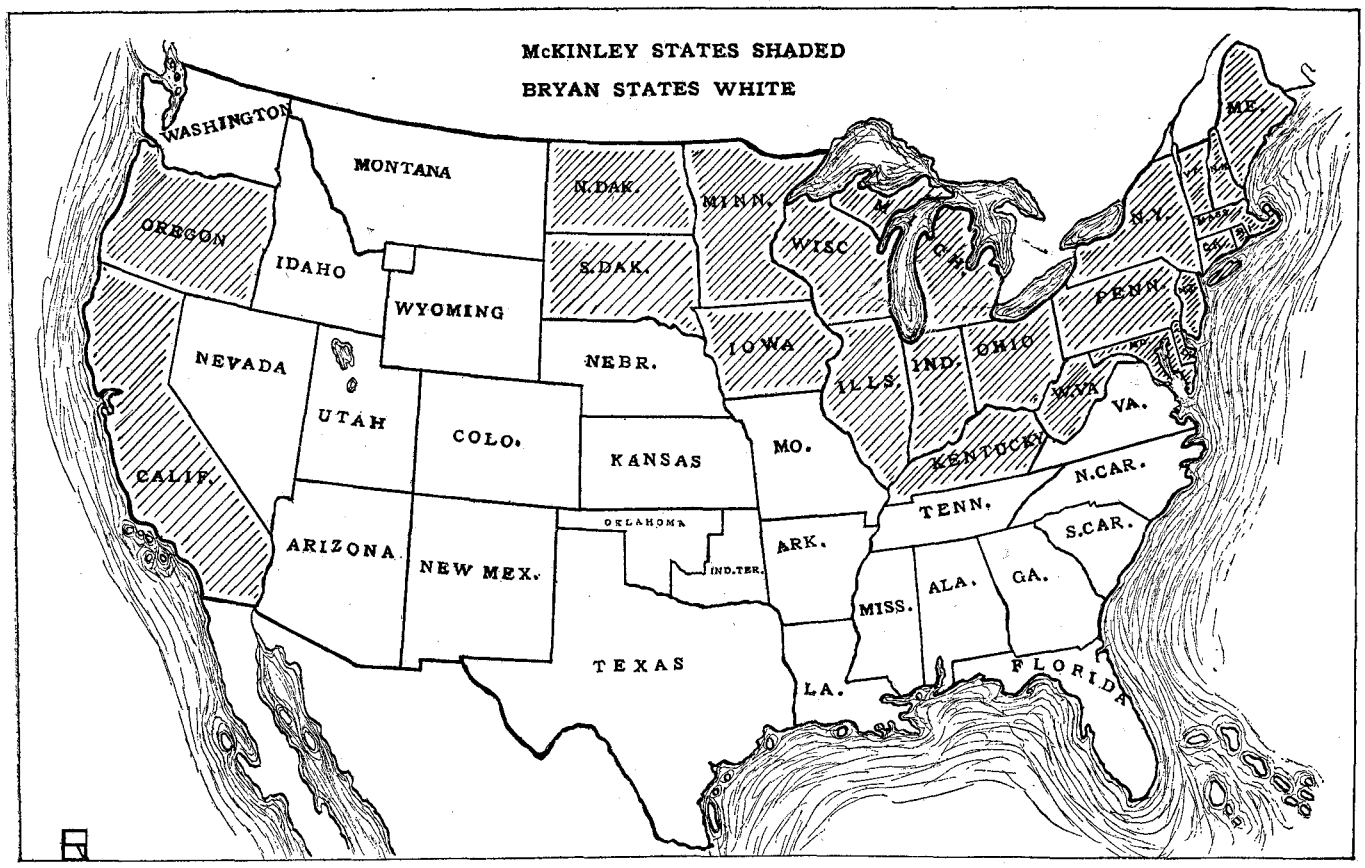

THE RESULTS OF THE ELECTION GEOGRAPHICALLY SHOWN

See also Table on page 857

agitation for free silver coinage. This report is given with definiteness of detail, and with the name of the Eastern firm which has made the offer; and the reported intention to continue the free silver agitation is confirmed by Mr. Bryan's counsel to others:

"In the face of an enemy rejoicing in its victory, let the roll be called for the engagement, and urge all friends of bimetallism to renew their allegiance to the cause. If we are right, as I believe we are, we shall yet triumph. Until convinced of his error, let each advocate of bimetallism continue the work. Let all silver clubs retain their organization, hold regular meetings, and circulate literature. Our opponents have succeeded in this campaign and must now put their theories to the test. Instead of talking mysteriously about 'sound money' and 'an honest dollar,' they must now elaborate and defend a financial system. Every step taken by them should be publicly considered by the silver clubs."

We affirm the *right* of the advocates of free silver to follow Mr. Bryan's counsel, but we hope they will not do so, but will give the country a rest. We doubt the wisdom of the counsel even from Mr. Bryan's point of view, for the election indicates that the longer the discussion is continued the clearer it will be to the American public that the free coinage of silver, at a ratio of sixteen to one, by the United States acting alone, would be commercially disastrous. The evident signs of revival of business following immediately upon the election of Mr. McKinley confirm this opinion—at least indicate that it is shared by most business men. $16,000,000 of New York City bonds which could not find a purchaser at par before election have been bid for since the election five times over, at about five per cent. above par; something like several hundred separate industrial works are reported to have started up or enlarged their plant; and it is unquestionably true that many thousands of men before out of employment are already employed. For further details see the Business World, on page 886.

❀

Two matters of considerable local importance in the recent election have been very generally overlooked in the issues of greater National importance. In California the amendment to the Constitution imposing the suffrage on women was lost. We have no details as to the number of votes cast; but it is a significant fact that a principal influence exerted against it came from the women themselves. This fact, illustrated as it has been alike in New York, in Massachusetts, and in California, gives to the woman suffrage movement a very peculiar character. It may be a movement *for* woman's rights, but it is certainly a movement *against* woman's inclinations. So far as we know, it is the only time in political history when it has been proposed to impose the duty of the suffrage on a people reluctant to assume it. In New York State the proposed amendment to the Constitution allowing the leasing of public lands in the Adirondacks was lost. This, let us hope, is the death beyond hope of resurrection to a political job. The people of this State have now twice decided by a Constitutional amendment that they are rich enough to own a forest preserve and keep it free from the spoiler's ax. The decision ought to be accepted as final. It is of more than merely local importance, because it sets an example to other States worth following.

❀

In the election last week nearly every State, and every doubtful State, had the secret ballot. The result was that charges of bribery and intimidation, which otherwise would almost have destroyed popular respect for the verdict, are scarcely heard in any quarter. The moral gain both in the prevention of corruption and the establishment of popular faith in the reality of popular self-government is inestimable. It is difficult to recall any political reform of equal importance that has been established in so few years as the Australian ballot system. In the States where the reform law has been in force for several years changes in minor details are made from time to time, with the result of securing a more and more satisfactory ballot. In this State the substitution of a blanket ballot containing the names of all the candidates for from eight to fifteen separate

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ballots printed for different parties has proved an immense saving of labor to the voter and a considerable saving of expense to the State. As compared with the old system, under which each party was compelled to have a ticket-distributer at each polling-place, the saving of expense has been enormous. This saving of expense has also been a lessening of corruption, for the securing of funds to man the polling-places and the hiring of the men were both sources of evil. Great as has been the gain, however, it seems that the public is not yet content. In the election last week at least two good-sized cities made use of voting-machines. In Worcester, Mass., the machine tried was that which bears the unfortunate name McTammany. Its average speed was two or three votes to a minute, and the machine worked well throughout the day. In counting the returns, however, it was slow. The polls were closed at four o'clock, and the first results were not announced until eight. This, however, was an hour better than the record made by the clerks at the preceding Presidential election. In Rochester, N. Y., the Meyers machine was used. In one precinct it was found that after the machine had been worked by forty-six voters only six ballots had been recorded. In counting returns, however, the Meyers machine was a great success. Within twenty minutes after the closing of the polls the results for Presidential and Gubernatorial candidates were known. When these machines shall have been so improved that the voter can see his vote as it is cast, there is no doubt that they will be employed throughout the Union.

❀

One of the most interesting features of the election campaign just closed is the part which women have taken in it; it shows a capacity for campaign work of peculiar character and value. In New York and in Brooklyn small groups of women, never more than four, have visited the homes in the tenement-house districts, to talk with the wives and daughters of workingmen. They have explained to these women the issues of the campaign as they saw them, distributing literature on their side of the subject. This work has been done from the conviction that if the women in the homes were once aroused, the interest of the voters in these homes would also be aroused, their attention called to the real issues of the campaign, and they would be forced to think for themselves, read for themselves, and vote independently of the political boss, the last enemy of democracy. There is not a shadow of doubt that the concerted effort of these women of intelligence has done an immense amount of good. It has revealed to them the poor man's home, and the limits which our civilization places upon that home—a knowledge very necessary to the student of political science. It has carried to the poor woman a living representation of that which to her before has been an indefinite civilization. She has known always that there was a world where women lived who kept servants, who never had to worry about rent or food or clothes, who had plenty to eat at all times, and who never heard children cry from hunger. These women were from that world. They came, not as enemies, nor as critics, nor as charity visitors. Their very presence proved that there was a common cause, a common country, a common danger. A bridge has been built by these political workers over a chasm that will never be bridgeless again. Whether definite political results were effected may never be known, but it is certain that the cause of humanity has been served, and that is the cause that works for righteousness always.

❀

Lord Salisbury's speech at the Mansion House banquet Monday night possesses for American readers a triple significance. Our Ambassador, Mr. Bayard, in responding to the toast of Foreign Representatives, had referred to our Presidential election in a single significant phrase, recognizing a vital and fundamental fact which it has appeared to us the advocates of free coinage forgot, "the continuity of national obligations." It is this continuity of national life which prohibits a party in one election from disregarding the action of the nation as represented even by party action in previous elections. In response to this Lord Salisbury claimed permission "to congratulate him upon the splendid pronouncement the great people he represents have made in behalf of the principles which lie at the base of all human society." It is not impossible that the mere fact that the election is approved by the representative of the Tory party in England may in certain quarters constitute an additional reason for disapproval in America, but we trust that most Americans will rejoice in every indication of closer and more friendly relations between these two Anglo-Saxon peoples. We do not know that the election has had any influence in promoting the settlement of the Venezuelan question, but the official declaration made by Lord Salisbury at this banquet that the Venezuelan question is substantially settled is abundant cause for rejoicing on both sides the ocean. Lord Salisbury says:

"Our difficulty for months has been to define the settled districts, and the solution has, I think, come from the Government of the United States, that we should treat our colonial empire as we treat individuals; that the same lapse of time which protects the latter in civic life from having their title questioned should similarly protect an English colony, but beyond that, when a lapse could not be claimed, there should be an examination of title, and all the equity demanded in regard thereto should be granted."

This statement is highly diplomatic, and therefore somewhat difficult to comprehend; but we judge that it is correctly interpreted by the New York "Sun," which says:

"The British law provides, among other things, that a title to land which has been unassailed for twenty-one years cannot be invalidated. Venezuela, in other words, will be debarred from confiscating property in any territory she may acquire under arbitration."

❀

Of much greater interest in its bearing on the world's history is the statement of Lord Salisbury respecting the Armenian problem. Cautious as he is to the point of ambiguity, his speech is far more hopeful than that which he made a year ago upon the same question. He does indeed vigorously repudiate the suggestion of Mr. John Morley and others that Great Britain abandon its policy in the East and withdraw from the occupation of Egypt. Great Britain will not, he says, relinquish an acre of ground now occupied by the British; and this statement was, as might have been expected, received with cheers. He also declares that England could not intervene alone in Turkey without raising an army by conscription, which is tantamount to a very positive affirmation that it will not so interfere; but the promises of reforms of the Sultan he treats with scarcely more respect than was shown to them by Mr. Gladstone in his Liverpool speech. He repudiates the idea that there is necessarily any permanent antagonism between Great Britain and Russia; and this statement from a Tory source is quite as significant as were the cheers with which it was greeted. He declares that there is no feeling in Russia to prevent concert of action between the two Powers, and he implies, if he does not explicitly declare, that the prospect of action by all the European Powers acting in concert to turn aside Turkey from the abyss toward which she is drifting is better to-day than it has been at any time since the Armenian massacres began. He who remembers that a Prime Minister's speech must always be excessively cautious will

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see some ground for hope of a satisfactory solution of the Eastern problem in these very diplomatically worded utterances of Lord Salisbury.

❀

The progressive inheritance tax, established by the Liberal Ministry in England in 1894, has yielded an even larger revenue than Sir William Harcourt estimated. The Revenue Commissioners have just published an analysis of the returns for the last fiscal year. These show a total revenue of nearly $50,000,000, as against less than $30,000,000 from similar sources under the old law. The only disappointing feature of the new act is the relatively small return from real estate. Under the old law framed by the landed aristocracy real estate was practically exempt. When Sir William Harcourt's act of 1894 put an end to this unjust discrimination, the Conservative landlords pleaded for a concession in the form of a grant from the National Treasury to lessen the local taxes resting upon their property. They have obtained a grant of $10,000,000 a year, and this turns out to be more than all the taxes paid by real estate, city and country, under Sir William Harcourt's act. Only one-fifth of the property in the estates admitted to probate last year was realty; four-fifths was personalty. This disproportionate amount of personalty was probably due to the vast aggregate of foreign bonds and stocks held in Great Britain. Despite this one disappointment to the friends of the new act, it is perhaps the most successful progressive tax ever levied. The Commissioner's returns show the amount of property subject to the different rates of duty, which vary from less than one per cent. on estates less than £100 to eight per cent. on estates exceeding £1,000,000. From this table the tax paid by each class is easily reckoned. In a condensed form the results are as follows:

Size of Estates.	Number of Estates.	Total Value.	Total Tax.
Under £1,000	34,795	£14,400,000	£196,000
£1,000 to £10,000	14,460	51,800,000	1,554,000
£10,000 to £50,000	2,995	65,800,000	2,745,000
£50,000 and over	612	82,200,000	5,330,000
	52,862	£212,500,000	£9,825,000

In other words, the estates of less than £1,000 (or $5,000) contained seven per cent. of the property, yet paid but two per cent. of the tax; while the estates above £50,000 (or $250,000) contained forty per cent. of the property and paid fifty-four per cent. of the taxes. The new measure has the approval of Mr. Balfour and most of the leading Conservatives, as well as that of the entire body of Liberals. Inasmuch as the class of families having less than $5,000 constitute ninety-two per cent. of the people and pay the bulk of the indirect taxes, the conscience of the nation approves of the heavier burdens placed on the large property-owners by the Harcourt act.

❀

The third annual report of the Factory Inspectors of Illinois contains no perfunctory work. Mrs. Florence Kelley, the head of the department, has put into it her heart and conscience, giving the report a vital quality as valuable as it is rare. In one respect the report this year is more encouraging than its predecessors. The percentage of children employed in factories has fallen from 8.5 in 1893 to 4.5 in 1895. This gain is in part due to the fact that the rapidly falling prices of 1893 caused the wholesale discharge of expensive hands, and the substitution of children to do part of their work. In 1895 industry had partially accommodated itself to the new level of prices and wages, and the adult hands laid off were re-employed. In part, however, the smaller percentage of child labor last year was due to the efficient work of the factory inspectors, who successfully prosecuted several hundred cases in which children were employed contrary to law. One glass company, which was the largest employer of child labor in the State, and which maintained that it could not carry on its business in conformity with the provisions of the law of 1893, is now achieving what it declared impossible. Unfortunately, however, in one trade where child labor is employed under peculiarly hurtful surroundings its employment has increased. This is the tenement-house garment trade. In this trade successful prosecutions have been numerous, but the number and irresponsibility of the employers, together with the difficulty of securing reliable evidence against them, makes the enforcement of the law peculiarly difficult. The Inspectors report that the compulsory education law is shamelessly unenforced. Nearly all the children under sixteen employed in the sweat-shops were illiterate. A majority of them cannot speak English, and among these are some children born in this country. The Inspector criticises keenly the decision of the Supreme Court of Illinois overthrowing the eight-hour law for women and children. This decision, she says, was not based upon any peculiarity of the Constitution of Illinois, but took the broad ground that the Fourteenth Amendment to the Constitution of the United States, framed to prevent the oppression of the negro, precluded any State law restricting the hours of labor of adults. If this decision is sustained, she points out, the United States must fall behind European countries in the humanity of its factory legislation. The arguments upon which the Illinois Court based its decision were, she says, "advanced and rejected in the English Parliament in the fifties."

❀

The magnificent harbor and water-front of New York always excite the pride of the citizen who possesses civic pride. To the same citizen, if he possesses any love of humanity, the magnificent water-front is a reproach. Why should the people's property be surrendered wholly to commerce? Why should the people be almost wholly shut off from enjoying the rights that nature has conferred upon her citizens? This question finally crystallized into a demand that certain piers be reserved for the use of the people in the crowded districts. Again and again has the demand been made. The demand finally took the form of a bill introduced in the Legislature, having the support of the best political organizations and private citizens of New York City. This bill became a law in 1892. It conferred certain rights and obligations on the Dock Board. The Board of Aldermen and different civic organizations have petitioned the Dock Board again and again to carry out the intentions of this law. At last public sentiment and pressure have been victorious. Plans have been submitted to the Dock Board that meet its approval, and, under the direction of the Board, which has secured the advice of a skilled architect, a double-decked house, three hundred and twenty feet long and fifty feet wide, will be built at the foot of East Third Street. The building is of wood and steel, and will have lavatories, seats, tables, and conveniences and space for a people's pleasure-garden. The Board has arranged to permit the selling of milk in this building, but will not permit the sale of intoxicating liquors. The contract calls for the building's completion May 1, 1897. The Board of Aldermen has asked for similar structures at other points on the East Side of the city, and several on the West Side, but the Dock Board considers the whole scheme as an experiment, and has decided to wait and see whether the people stifling in the near-by tenement-houses, whether mothers with sick babies, will come out and sit on the river-front where they

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may get a breath of air! It is to be hoped that this effort to secure breathing-places on the river-front will not follow the same lines of development as in the case of the small-park movement. In that, children in arms became wage-earners before the intentions of their benefactors were accomplished.

❀

The successor of Sir John Millais as President of the British Royal Academy is best known as a historical and genre painter, and by his interior decorations in St. Paul's. Edward John Poynter, R.A., is a man fifty years of age. He has been a profound student of art as well as a successful painter, and has written several treatises of value. He has filled the responsible positions of Director of Art in the South Kensington Museum and Director of the National Gallery. Among his best pictures are "Perseus and Andromeda," which has been widely reproduced and is well known in this country, "Atalanta's Race," "Solomon and the Queen of Sheba," "Nausicaa," and "When the World was Young." The design of his decoration for St. Paul's included an illustration of the Book of Revelation on an imposing scale and ambitious plan. The late Sir Frederick Leighton was associated with him in this work, for which the sum of $250,000 was appropriated. Mr. Poynter's selection as President of the Academy was largely due to the executive ability he had shown as Director. As an artist pure and simple he hardly ranks as equal with at least two or three of the men generally spoken of for the position.

Changes in European Diplomacy

The readjustment of international relations in Europe is going on very rapidly, and promises to be as radical as that which has already taken place in the Far East. The rapidity with which events move would fill an old-fashioned diplomatist with surprise and consternation. The perennial Eastern question may not be on the verge of final settlement, but it has already assumed an entirely new form, and all the old diplomatic traditions of dealing with it are likely to be thrown to the winds. In the Far East the advent of Japan as a modern power, with modern appliances for warfare, has broken the sleep of centuries and brought the great European Powers to realize the fact that they can no longer have a free hand in that region of the world. The East is hereafter to have something to say for itself, and at no very distant date may be in a condition to deal almost as an equal with the Western Powers. Meantime Russia has practically reduced China to the position of a province, and is quietly dictating Chinese policy in all foreign relations. English authority and influence have suffered a great decline in the Far East, and as they have gone down Russian authority and influence have risen, until they are now dominant. In Europe also Russia may be said to hold the position of an arbiter. The bitter fight which has been going on for several years between William II. and his ex-Chancellor has culminated in the revelation on the part of Bismarck of the existence of a secret treaty between that country and Russia at a time when Germany was supposed to be fast bound in honorable alliance with Italy and Austria. Several causes have been at work of late to weaken the ties of the Triple Alliance, but nothing has dealt the Alliance such a blow as this gross breach of faith on the part of the foremost party to it. It is not many years since Germany was the foremost Power in Europe, but the nervous and uncertain temper of the Emperor has reacted disastrously on the entire administration of German affairs. The force and consistency of the former administration is conspicuously lacking. The present Chancellor, Prince von Hohenlohe, is an accomplished and agreeable gentleman, with a long diplomatic career behind him, but every one knows that he is not an independent force; that he has behind him a rash, irritable, and very arbitrary master, whose attitude is determined very much by his feeling at the moment. European diplomatists have long recognized this state of affairs, and the revelation of Bismarck's duplicity has now made all the peoples in Europe aware of it. That disclosure is of a kind that strikes at the foundations of international confidence, and at the moral force of European alliances. It is as gross an example of bad faith as the history of diplomacy discloses. It has almost paralyzed the different courts; for lack of confidence tells quite as much in diplomacy as in business affairs, and when the bond of so-called honorable men cannot be counted upon, the power of co-operation is for the time being lost.

The Triple Alliance has suffered a great shock at a moment when it was ill prepared to resist such a shock. France and Russia have come into what is undoubtedly a thorough and well-defined alliance, which may very likely be offensive as well as defensive. They are acting together to-day as one force, and the French army and fleet are practically at the command of the Russian Czar, and, what is still more important, the French financial resources are also at his command. Austria, on the other hand, finds conflicting interests to the eastward which are steadily loosening her ties with Germany. Italy has made a treaty with Tunis, already reported in these columns, which is practically a treaty with France; and now both countries have learned that their dream of security in the friendship of Germany was a dream in a fool's paradise. What has been called the splendid isolation of England turns out to be safer and certainly nobler than the position of Germany, allied with two Great Powers and in secret alliance at the same time with the country against which she was solemnly committed. England stands alone, and is now reaping the results of some false steps in what the Tories called a strong foreign policy; but England is never so great as in those hours when she is driven back upon herself, and those people who are counting on a permanent decline of English prestige and authority are leaving out of account some of the greatest elements in the English race and State. England is not yet, and is not likely to become, in any sense, a second-class power. She will pay and is paying for her blunders, but her immense vitality shows no signs of exhaustion. At the moment, however, Russia is in the ascendant in the Far East, and also in Western Europe. Austria and Italy are detached in feeling from Germany. Germany is discredited alike by the character of the Emperor and the revelations of Bismarck's treachery. Under these circumstances it is not surprising that harmony of action among the Great Powers in Turkey has been so difficult to secure.

Sharing Success

When one realizes what life means in its higher relations and duties, it is pathetic to notice how constantly people apologize to each other for any small trouble which they impose. The young man who goes to ask the man of established position for a letter of introduction or for personal interest in securing an opportunity for work almost invariably expresses regret for the interruption which his request necessitates; as if the world were wholly selfish, and any kind of service done to another were in a way exceptional

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and out of the common run of things! That a man shall take care of his own is expected; that he shall put his strength, his time, and his ability into caring for his own is taken for granted; but if he is asked to do anything for any one else, to devote any small measure of time and strength and ability with others, he is thanked as if he were doing an unusual thing. As a matter of fact, the one duty is as close, as obvious, and as imperative as the other. The man who throws a door open to one who is waiting for an opportunity has done nothing more exceptional than if he had put an hour's work into the gaining of his own bread or the clothing of his own body. He is simply doing what a respectable spiritual being might be expected to do. The making of opportunities, the throwing open of doors, is as much the duty of the man who has the opportunity as caring for his own family. It is, indeed, one of the highest rewards of success—if one understands what success means—to be in the way of putting others on the same road. Nothing is more spiritually vulgar and shabby than to climb up and throw down the ladder by which one has climbed. Nothing shows the true nature of a man more than the spirit in which he treats success; if he is mean and niggardly in his soul, he accepts it as a kind of personal distinction or gift, and hoards it as a miser hoards money; if he is generous, he spends it freely, eager that others should share what he has gotten. And no man deserves success or ought to keep it who fails to make this spiritual use of it. He who does this cannot be corrupted by any kind of success or spoiled by any kind of prosperity; he who fails to do this was corrupted and spoiled before he began.

The Meaning of Sacrifice

A correspondent presents ably in another column the common view of the Biblical doctrine of Sacrifice—this, namely: that it makes it possible for God to forgive sin and still be a just God. He asks us many questions. We shall not attempt to answer these questions seriatim. We shall instead sketch here, briefly and rapidly, as the limits of our space require, the doctrine of Sacrifice as we find it in the Bible.

That doctrine is older and more universal than Judaism. In its pagan forms it may be briefly stated thus: that the gods are angry and must be propitiated, their wrath appeased, their mercy purchased, or perhaps their favor for some special end procured. For this the sacrifice is offered by man to the gods, and thus their forgiveness or their reluctant and grudging grace procured. The earliest priestly canons of the Israelitish people are inconsistent with this pagan philosophy. They read as though their great reformer Moses perceived this custom of offering sacrifice to be too universal to be disregarded, and therefore recognized it but gave to it a new significance. In the Levitical code—whether in form originating with Moses or not it is not important to inquire—sacrifice is declared in explicit terms not to depend for its value on the cost of the article sacrificed and not to be obligatory on the sacrificer. "If," says the opening chapter of Leviticus, "any man of you shall bring an offering to the Lord, . . . he shall offer it of his own voluntary will." It may be a bullock or a goat, or a pair of fowls—one is as satisfactory as the other, so long as it really represents a true reverence, repentance, or consecration. Even such sacrifice is made difficult. It may not be offered anywhere except at Jerusalem; to offer elsewhere is to fall into the pagan notion that sacrifice is necessary, that God cannot be appeased without sacrifice, and so is to approximate paganism. Nevertheless a great sacrificial system grows up at Jerusalem, but it is the object of continual criticism and sometimes of severe condemnation by the prophets. They tell the people that the sacrifices of God—*i. e.*, acceptable to God—are a broken spirit; that he is weary of burnt offerings of rams and the fat of fed beasts, and delights not in the blood of bullocks. They repudiate the idea that He is pleased with thousands of rams or ten thousands of rivers of oil; they affirm that obedience is better than sacrifice; and that He requires nothing of his children but to do justly, love mercy, and walk humbly with God.

But already in the time of the Great Unknown, the second Isaiah, the truth, more clearly revealed in Christ, and still more clearly formulated by Paul, begins to present itself. "My son," Abraham had said to Isaac, "God will provide himself a lamb for the sacrifice." This truth, with a meaning which the patriarch never conceived, begins to find expression. The Suffering Servant of the Lord, so declares the prophet, has laid on him the iniquity of God's people. The sacrifice is prepared by God for humanity, not by humanity for God. This truth shadowed forth by Isaiah is clearly revealed by Christ. He is the Lamb of God, that is, the Lamb provided by God, in antithesis to lambs provided by men. He comes to a nation whose conception of religion was centered round a sacrificial system, whose temples ran red with the blood of slaughtered cattle. But Christ never refers to this system to approve it. He represents God by a Father, who does not want to be entreated, to have his justice satisfied or his mercy evoked, but who goes forth to meet his sinful son while pride and distrust still hold the son afar off, and who by his own sympathetic tears looses the bonds which keep back the son and unfetters his tardy tongue to utter the proposed confession. Christ often forgives sin, but never even suggests that the penitent should offer a sacrifice to insure the forgiveness or to complete the penitence. He hints, in such texts as our correspondent quotes, that he must himself suffer for sinful humanity, that he must give himself a ransom for many, that he must bear and be borne upon his cross; but habitually, in the same breath, he tells his disciples that they must suffer for one another, minister unto one another, bear for one another the cross and be nailed upon it. Again and again he tells his disciples that it is necessary that the Messiah whom God has sent into the world should suffer for the world; the suffering is divine and a revelation of divine love, not human in order to appease divine wrath. Paul catches the Master's meaning more clearly than any of his immediate disciples. He interprets to the world the true significance of sacrifice. It is not the act of penitence to awaken love; it is the act of love to awaken penitence. It is not man's sacrifice offered to God; it is God's sacrifice offered to man. Man does not in his deep abasement offer sacrifice to appease God's wrath; God in his infinite love offers sacrifice to purify man and to impart life to him. The message of paganism is reversed by Christianity: the one is human penitence offering sacrifice to the gods to win their mercy; the other is divine mercy offering sacrifice to humanity to win mankind to God. From this time forth sacrifice ceases. The Christian temple courts are not reddened with the blood of victims. Sacrifices are no longer offered to God; the sacrifice of the Son of God is accepted by man. For the passion and death of Christ are the witness of a love deep, tender, true, eternal, in the heart of the Father, the source of all love, causing all love, but itself uncaused. The culmination of the long development issues in the declara-

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tion, "Herein is love, not that we loved God, but that he first loved us, and sent his Son to be the propitiation for our sins." He is not to be propitiated; he propitiates himself. He satisfies his justice by his own redeeming love. The life, suffering, and death of Christ are not to enable God to be a justifier, notwithstanding he is just, but to show that his is a justice which does justify, a righteousness which rightens, a nature which because he cannot brook unrighteousness suffers the shame of it as though it were his own, until by his suffering love he has entered even callous and indifferent hearts and filled them with his Spirit.

Is this to say that sin is a light matter, easily overcome, of small consequence, with little ill desert and little evil consequence? On the contrary, sin not only fills to the brim with suffering the cup of him who indulges in it, not only presses a cup of even greater bitterness to the lips of every loving and Christlike soul who longs and strives to deliver his brother from the poisoned chalice, but it brings suffering upon the heart of the infinite and loving God, who is himself unable to save his children from their own self-destruction save by his own suffering of their self-inflicted penalty. This is the Gospel. And history proves it a far more effective message for the redemption of mankind than any message of law and penalty, however qualified and ameliorated by a message of mercy purchased only by sacrifice offered by the sinner or on his behalf to an angry God, hard to be entreated.

Such we understand to be the drift and tenor of the prophetic and apostolic teachings of the Bible and of Christ himself. And this confirms and ratifies and illustrates and enforces our declaration that, if we believe that God is love, "we should not believe that God was to be appeased by another's suffering in order that he may be kind; we should believe that the Passion of Christ is itself the revelation of God's long-suffering love, the love that suffers long and still is kind."

The Spectator

The Spectator has been living enveloped in flags; his vision has been limited by flags. As far as he could see in either direction from his tower the National flag has floated for miles. It obscured the sky, it has confused the Spectator. He found that he could not work. He found each day that a glance from the window aroused the sensation of expectancy. He would wait until the festivities were over and the decorations removed before taking up his employment of observing men and women. He could not see them now—the flags stood between. There floated up to the high tower voices that would indicate that there was a discussion, a difference of opinion, but the flags floated a contradiction. It was a nation measuring its strength, and the flags were the victors' flags.

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There came a day when the Spectator was electrified. The buildings on all sides were hung with banners and bunting. It was a victory that was being celebrated. The feebleness of age left the Spectator, and his blood pulsed with the vigor and enthusiasm of youth. He found the street and the people, and his soul rejoiced. The victory was worthy the country. The Spectator was a citizen, an active power, at least for a day, in the Nation. The small boy abounded. The street was lined with people; the victors were expected. The Spectator asked some questions. It was not a battle won, but a battle to be fought. It was a march toward victory; it was the men of one mind who would pass before the multitude. The flags expressed a sentiment. The fight was in the future. The army on one side would pass under flags to-day. The Spectator waited.

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Far up the street there was the outbreak of voices in cheers—deep, loud, and long. Down the street it came, and passed along until it died away in the distance far beyond the Spectator. The band came in sight, the hurrahs burst out from the very sky, and the people waved the flags they carried. The procession came in sight. Who were these men in the ranks? They were civic soldiers. They came with the bearing of soldiers. Every profession, every department of commerce, every branch of business in the commercial world, was represented. The Spectator had the cobwebs blown from his brain. The people were not to be seen on street or in cars. All were gathered to see the procession. The street was reached at the head of the procession. Every stoop and railing was filled. The small boy was climbing to impossible places; his enthusiasm would save a nation.

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On the railing in front of a Fifth Avenue mansion sat two little girls and a boy—dirty, tired, ragged, with radiant faces. The Spectator will help make a procession any day to bring such happiness to the face of a hungry child. For hungry they were, but they did not know it. They had never had enough to eat. Just below was the club-house of one of New York's richest clubs. Above, only a block further up the avenue, was another club-house. The waste from these two houses would have fed every hungry child in New York that day. Fed it until it would have been a new creature, ready for sustained work. You tire so easily when you are hungry.

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Here is a group of workingmen. Four. They are arrayed in their best. They have "dressed up" to come up town. Flannel shirts, two with neckties, two without. Hats quite shiny through wear, shoes that need blacking. There is no room for a brush at home, and a "shine" is five cents. Heavy scowls, lines of discontent, mar faces intended by God for happiness. In the street just here is a moving army of men—strength and prosperity evinced in every line, in every motion. Frock coats, high hats, gloved hands; refinement the expression of every man. There are the other men, scowling, and beyond the ragged children with pinched white faces. The same flag over all. The boy has picked up one of the small flags, trampled and soiled. He smooths it with his bony hand, wipes it on his knee, and waves it with such enthusiasm that he would have fallen but for the quick grasp of a gloved hand. It belongs to one of a group of young men wearing the university badge, who has taken possession of the stoop of which the small boy and his sisters climbed the railing. It hardly seemed possible that a mite of six or thereabouts could look any happier than the smallest girl, but it was accomplished by a yellow chrysanthemum. The Scriptural injunction was followed. The young man had two, the small maiden had none. She did not see the procession as long as the Spectator stood there. Hundreds of men obliterated by one chrysanthemum! The moving army of prosperity was greeted with round after round of applause. The gloved hand held firmly on the railing the small boy, whose crumpled, spotted flag was the most active object on the block. The frowns deepened in the faces of the uncoated workingmen, and the Spectator knew the flag had much to do before it floated over a nation of brothers.

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The night after the battle the Spectator was worn and weary; voices true and tried had talked to him until he wished he was a woman and could not vote; steps climbed up to the tower that had never found him before. Voices tried and true told him that if the battle were won by one man he would never again see hungry children, nor men who stood with the spirit of aliens under their country's flag. There were others tried and true who pointed to the flag and said, "It will float over a dishonored nation, it will put hungry children a procession of beggars in the street. The workingman will curse the day he was born, and the Nation's history will be written in the darkness of want; disaster will follow if the other man does not win."

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The battle was fought. Night descended over the city. The darkness was pierced by search-lights that drove it in every direction; men and women hurried along the streets to the points where the records of the battle would be found. Thousands of men and women were in City Hall Park. Standing on the bridge over the street, the Spectator understood the figure, "a sea of humanity." As far as the eye could reach, a quiet throng of people waited. The cars parted them as the ships part the waters, and they closed in behind the car like water behind a vessel. As the records were flashed on the buildings in Printing-House Square, there would break in the distance a tremendous volume of sound. Like the breakers on a rocky shore, the sound would follow and sweep down the street.

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Men and women were one in sentiment that night. In the windows of one of the municipal buildings stood three women, whose dress and manners marked them as ladies, unconscious of their surroundings and their conspicuous position. The Spectator watched for hours; he stood one of a great people, who could not be overcome by one man, one group of men, one party, even though that were a majority. The Spectator climbed to the tower, and all night he watched the record. Down in the square stood a mass of brothers. To-night there was no difference. Labor and Capital had one fight. It mus always be so, for the Nation is one.

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The Crisis in Missions

By Amory H. Bradford

CHRISTIAN people should not deceive themselves concerning the crisis through which foreign missions are passing. Probably at no time since the work began has there been more need of coolness and consecration, of wisdom and experience, in those to whom is intrusted the management of such enterprises. No criticism on those who have this difficult work in hand is intended by the suggestions which I shall make. The difficulties in their way are not the result of false methods, but rather of the changes which have taken place in the world during the past twenty-five years. Africa is now nearer to Great Britain than the latter country was to America half a century ago. Currents of travel are moving backward and forward. The West is influencing the East, and the East the West. Forces of civilization not always helpful are sweeping over the unevangelized nations, while influences of barbarism are coming in refluent tides to all Christian lands. The missionaries in China have had a terrible time during the last few years. Viceroy Li speaks in complimentary terms concerning missions and missionaries, but has not been able to protect their lives in his Empire. The story of Turkey needs only to be mentioned. It is a serious question whether missions will be allowed to continue there. It is also a serious question whether, if Russia gets the upper hand, Protestant missionaries will be any better off than they have been under Turkish misrule. The difficulties of the situation in Japan are already well known. There is no violence there, but many of the Japanese feel that the time is already at hand when missionaries will be no longer needed, and there is not the slightest doubt that their influence, for the time at least, has greatly waned. The crisis is upon us in China, Japan, and Turkey. It is seen in violence to the missionaries, in the growing independence and impatience of the native people, and in the loss of that feeling of respect for missionaries which formerly existed in some lands, and the lack of which is perhaps more noticeable in Christian nations even than on the foreign field.

The great debts of the missionary societies have not all been due to hard times; they are also the result, in part, of a failure of enthusiasm among those who formerly gave liberally. When we ask for the causes of the change in Christian countries, they are not difficult to find. They are three in number. The first is the influence of travel. Round-the-world parties of travel are constantly on the move. The steamers of the Pacific are now almost as full of tourists as those of the Atlantic. The tides of travel have reached China and Japan, as well as India. Travelers usually stop at hotels kept by foreigners who have little sympathy with Christian work. Guides are furnished from the hotels. They belong to the usual hotel clique, which is not, to say the least, conspicuous for its piety. The travelers cannot speak the language. They have not much time to investigate the work of the missionaries. They talk a little with the few natives they meet, jump to the conclusion that missions are doing nothing, and come home with loud words concerning the extent of their travels, and the foolishness of the attempt to evangelize non-Christian nations. As a matter of fact, most of those who go around the world return as ignorant of what missionaries are really doing as they were when they left their homes. That, however, does not nullify their evil influence, for in proportion to their ignorance they are often loud and positive in affirmation.

Then, as the Christian religion has entered other nations, so there is coming, by travel and by literature, an influence from other religions toward Christian countries. That is seen in many ways. The literature, especially of India, is much sought by certain classes in England and America. It is full of beautiful sentiments, and those are exploited as possessing as fine a moral quality as the teachings of Christ. Those who read forget that the heart of Christianity is the revelation of redemption, which is not found in the literature of any other religion.

That omission, however, is overlooked, and the ethical precepts of the sages of the East are extolled as being quite as noble as anything taught by Christians. That leads many people to the conclusion that the ethnic religions are as good as Christianity for those who have been trained in them.

These facts, combined with the recent hard times and the materialistic tendencies of our age, have brought upon us a serious crisis in missions. It may be said that the number offering themselves for the foreign field is larger than ever. That is probably true, and never were abler or more consecrated candidates ready to undertake the service. It may be also said that there is another side, and that the enthusiasm in the churches is now evidently rising. That would not be quite true. There is great enthusiasm on the part of a goodly number, and there is little doubt that it will grow; but it is not universal, and should not blind our eyes to the facts.

In view of this crisis, a few suggestions may not be out of place. How should it be met? It seems to me that the very first thing is to recognize that the methods of one time are not adapted to all times, and that the conditions under which missionaries labor have greatly changed during the last few years. This fact was clearly stated in the report of the recent Deputation of the American Board to Japan. While it did not recommend the withdrawal of the missionaries, it did recommend, for a time at least, a change in methods of work. It may be of interest to many in this country to know that exactly the same conclusion has been reached by a very different company of people. The Keswick Convention in England represents the extreme evangelical party of the various denominations. That Convention is a union movement, and gathers those who are literalistic in their interpretations of Scripture, who believe in what is commonly called "the higher life," and it is not a body to which we should have looked for radical changes in methods of work. But it has come to the same conclusion as the Deputation to Japan. I have been informed by one of the representative managers of the movement that they have decided that their work in the future, for a while at least, should be by special deputations; and I may say, without mentioning the name of my informant, that I was authorized by him to make public use of this information. The difference between the recommendation of the Keswick Convention and that of the Deputation of the American Board would probably be that the former would put less emphasis upon the importance of large ability and ample scholarship. My study of this question—and it has not been entirely limited—convinces me that the time has come for the adoption of at least one new method by our missionary societies. The number of missionaries ought not to be diminished, and in many lands ought to be increased, but for the present emphasis should be placed on the sending of able and consecrated preachers and teachers from Christian countries for occasional service in missionary fields. If the missionary societies could unite in sending several delegations, in which should be such professors as Drs. Fairbairn, George Adam Smith, A. V. G. Allen, President Strong, of Rochester, President Buttz, of Drew, and some such preachers as Bishop Hurst, Drs. Henry van Dyke, Washington Gladden, J. M. Buckley, and D. A. Greer, to conduct conferences for the benefit of the missionaries and native workers, there would soon be a revival of respect for the appeal which Christianity makes to the educated and thinking classes, which just now is sorely needed.

And, once more, if deputations of eminent evangel[illegible] like the Revs. W. Hay Aitkin and F. B. Meyer, of E[illegible] and D. L. Moody and B. Fay Mills, of the Uni[illegible]

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could hold conferences for the deepening of the spiritual life among missionaries and native evangelists, the tide of enthusiasm which seems to be ebbing would, I am persuaded, quickly begin to flow. The question of language is not an insuperable barrier to such conferences. Through no fault of the missionaries, the people among whom they work have come to distrust their ability to teach. Let world-wide scholars become temporary missionaries, and the great preachers of the world give a few months every few years to such service, and there is little doubt that the influence of their example and the inspiration of their teaching would make an almost immediate change in the whole missionary problem. The need of missionary effort was never greater; the only question is one of method.

The suggestions which I have made are those already recognized by many eminent students of this problem, and wait only to be put in operation. More than one well qualified to express an opinion has affirmed that the result would surely justify all the effort and expense which would be required. Why cannot our American missionary societies inaugurate this movement? To do it to the best advantage there should be co-operation. Denominational lines are not drawn as closely on the mission fields as at home, and co-operation would be welcomed by most missionaries. Only one point needs to be especially guarded: the authorities at home should follow the judgment of the missionaries and the native workers as to whom it would be wisest to ask to undertake such service. Those on the foreign field can better decide as to who would have largest and best influence than those at home. In order to the successful carrying out of any such plan, the first step should be consultation with the missionaries and native workers; and the next step should be following their advice, so far as possible.

The Opinions of Dennis Crowley

On the Management of the Reservation Indians

By Frederick V. Coville

Our party consisted of Bishop Morris, of Oregon, who for thirty years has been teaching his people the dignity of truth and the blessedness of labor, and now at the age of seventy-eight carries lightly the arduous labors of a great diocese; of Mr. Potwine, one of the Bishop's younger clergymen, who cherishes the memory of crystal streams and springing trout, and does not think the literary product of the best New England culture too good a discourse for the rough and hustling people of the plains; of Mr. Marple, the owner and driver of our three-seated, covered, four-horse carriage; of myself, who, after two months' camp life in the sage-brush, was enabled, through the Bishop's courtesy, to make my way out to the railroad by a pleasanter conveyance than the worn-out buckboard stage; and of Dennis Crowley, with whom this sketch is especially concerned.

Dennis was born about sixty years ago in the suburbs of Cork, and received the beginning of an education at the Lancasterian school near Cove Street, just around the corner from the church where Father Mathew was then delivering his philippics against intemperance. At the early age of twelve, Dennis, doubtless with the argumentative characteristics that still mark him, questioned the authority of an arrogant parish priest, renounced the faith of his fathers, and sailed for America. He drifted westward until the year 1852 found him in Oregon, a prospector in the gold region. After seven years' knocking about in that business he took up a homestead claim over in the Modoc country amidst the sage-brush and the antelope. Here for twenty-seven years he had lived among the Indians and the white ranchers. Fighting in the Modoc War, he had seen General Canby on the morning of the day he was so treacherously killed under a flag of truce, and he had heard him forewarned in vain of the plot. For years he had known Captain Jack, the head murderer of the Modocs, and with stipends of fat beef-cattle had purchased of him immunity from poisoned arrows. He was with the soldiers in the lava-beds where white men were slaughtered by the score; he had been saved from a certainty of scalping by his friend Captain Applegate; he had more than once stumped the county for the Democrats; he had an approved claim against the Government for Indian depredations; and now in his old age he was blind.

My first knowledge of the existence of any such man as Dennis Crowley was in front of the hotel at our starting-point, where I was held spellbound by the smooth torrent of words—if I may be permitted such a description—that he was directing at the Bishop, giving a full history of how a cataract had shut the light out of his eyes, how he hoped the surgeon down below on the railroad would be able to do something for him, and how Captain Applegate—who had come down to see him safely off—having saved his life in the Modoc War, had always felt considerable responsibility for his actions in the community. And the last time I saw Mr. Crowley, two days later, he stood on the platform at Medford, his hand on the arm of an old friend in whose charge the Bishop had tenderly placed him, his body unconsciously tipped forward as if to see out of his sightless eyes, and he said, "God bless ye, me b'y! I know ye'll get along all right."

The opinions of Dennis Crowley on the management of the reservation Indians, stripped of their exquisite Irish brogue and the ready simile with which he made us laugh at the shortcomings of the Indian Office, are substantially these:

1. Appoint better men as Indian agents. The responsibilities of these positions are great, and require men of high character and ability. The Indian agent should be above reproach morally, should be thoroughly honest in business transactions, should be attentive and sympathetic to the wants of the Indians, patient and deliberate in his judgments, and, when a course of action is decided upon, firm in its execution. In Mr. Crowley's experience of twenty-seven years few Indian agents have come up to this standard. In the first place, the salary paid, $1,000 to $1,800, is altogether too small to command men of energy and ability, while it is likely to attract a dishonest man, who can, by the falsification of accounts, make his position pay a fat income. The old-fashioned method of selection, as a reward for partisan political activity, is happily passing out of use, and under the present method of inspection it usually does not take the Indian Office more than two or three years to detect an agent who systematically falsifies his accounts; but the chief difficulty at present is the tendency of the Washington authorities to appoint what Dennis calls "chuckle-headed idiots." The Indian service is no place for an impractical humanitarian. On the whole, the practice once in vogue of detailing army officers as Indian agents resulted in securing more capable men than does the present system; but if the salaries are raised and a business-like mode of selection is carried out, quite as competent civilians could doubtless be secured and the presumption of government by military force avoided. Another important step in advance would be the selection of agents, not from the East or the South, nor from men who clearly must be ignorant of the Indian character, but locally, from among the men who have been long resident in the region of the particular agency to which they are appointed. To my objection that a man with whom the Indians had had familiar acquaintance for many years might not command the same respect and authority as a stranger, Dennis replied that in the case of the Klamath Indians, whom he knew best, the old residents of the region were, as a matter of fact, their confidential advisers on all important matters, and that this confidence would still follow a man appointed to the agency from this class.

2. Instead of sending inspectors to each agency once a year for two or three days, as at present, let the inspector stay a month, or, if necessary, two months. The date of the arrival of an inspector is always known beforehand, the agency puts on its best appearance, defects of management are covered up, and the inspector necessarily is unable to

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give a true account of the conduct of affairs. But a sham perfection will wear off after a time, and an intelligent inspector, with sufficient time at his disposal, will have little difficulty in securing for the Indian Office a sound estimate of the agent's work. As Dennis said, "Now, a gurrl will put on her best dress when her lover comes to see her, but she'll not put it on every day, and if she's slovenly he'll soon find her out."

3. In the agency schools give the Indian boys and girls an industrial and domestic education, as opposed to an attempt at high literary or religious culture. "What they need to learn is more diggin' in the gr-round and less fine poetry and flimflam. Why, I tell ye, I've seen an Indian from the schools go back to his teepee and squat right down on the gr-round and eat rotten blowed fish." Educate the girls to cook, to keep the house neat, and to make the clothes for the family. Educate the boys as carpenters, blacksmiths, and especially as farmers. Educate them all to something they can do when they go back to their homes, and let the results of industry, as opposed to those of idleness, be their chief object-lesson in the line of moral and religious instruction.

4. Keep bad white men off the reservation. The motives which impel white men to live with Indian women on the reservation are seldom of a high grade, and the men themselves have rarely any moral or intellectual worth. The half-breed children of such a union are not subjected, on the one hand, to the same restraints as Indian children, and, on the other hand, have not the opportunities of white children. As Mr. Crowley put it, "If ye're lookin' fur sweet apples, ye'll never try to find 'em on a crab-tree." The half-breeds form a sort of intermediate, irresponsible class, and, in point of fact, experience has shown that, as a rule, they are a hard class to deal with, and are fertile factors in tribal dissensions.

5. Keep the young Indian women on the reservation, or, if sent away, place them under some responsible guardianship. In some reservations it has been the custom, in order to train the larger girls to household duties as well as enable them to earn a living, to let them go into domestic service on neighboring ranches or in neighboring towns. The usual result is that the girls, deprived of all restraints, become prostitutes, and when later they return to the reservation they carry their demoralizing influences with them. It should be the duty of every Indian agent, if the girls are sent into domestic service, to stipulate with some responsible white woman a careful guardianship of her charge.

6. In the matter of the allotment of lands in severalty, and the throwing open of the remainder of the reservations to settlement, Dennis was by no means as urgent as the average ranchman of his region. "Yes," he said, "it's all right, but give 'em time. An Indian is just like a child. The old ones never can learn how to take care of themselves, but when the young generation from the Indian schools has grown up, then they'd better have to look out for themselves. Give each Indian his own land and let him learn how to take care of it, and then by and by throw open the reservation. But don't do it too fast."

And, finally, when I asked Dennis whether it appeared to him that the Washington authorities were doing their share toward the settlement of the reservation question, he said: "Oh, yes. They mean all right, but they don't know. If they'll only send out good men, they'll finally pull the thing through all right."

These are the opinions of a plain and intelligent ranchman, long familiar with Indian character, and bearing the Indians no malice. The reader, if he is at all conversant with recent literature regarding the management of our reservation Indians, will probably say that there is nothing remarkable in these opinions, that every well-informed man knows all about such facts and such conditions. Now, that is the very point I wish to emphasize, and that is the very reason why these opinions seem to me remarkable, because, coming from such a source, from the other end of the line, as it were, from a man whose judgment of methods is based solely on their practical results, they agree substantially with the conclusions of the most enlightened students of the subject in the East. Dennis Crowley is not alone in his opinions among the inhabitants of the West, the best part of the white population in the vicinity of the reservations confirming and indorsing these views. But there is a class among the Western people, uneducated, with little respect for humanity or for the law, and "down on their luck," part of that same class who murder Chinese laborers in the Cœur d'Alenes, who bulldoze negro laborers in Alabama, and who terrorize Poles and Hungarians in Pennsylvania—there is a branch of this class in the West who, with an eye to the ownership of Indian lands, say among themselves, as one of them said to me, speaking of the reservation Indians, "Curse 'em, why should the Government take care of them any more than the rest of us? Open up the reservations and let 'em hustle for a living, just as we do." From men guided by such a principle nothing of humanity or justice can be expected, and the friends of honorable dealing should see to it that the hand of the Government at Washington is not directed by them.

The American Voice

By Louise B. Parsons

Judging from the every-day conversation of the average American, it would seem that, for improvement in speech, what we need is not so much a better choice of words and construction of sentences, as a better way of giving utterance to them through cultivation of the much-neglected organs of sound and speech. While the American voice has been the frequent subject of criticism both at home and abroad, little, if any, suggestion has as yet been offered concerning the possible remedy.

If it be true that as a nation we are conspicuous for our disagreeable manner of speaking, is it not time that the more progressive among us should begin the cultivation of a better quality of voice and more refined articulation?

Doubtless most of us imagine that we are using the voices provided by nature; while we are in fact doing nothing of the kind. The sweetness and purity of the average little child's voice, before it becomes injured by anger and other passions, or through unconscious imitation of its elders, proves to us that nature performs her part well, while it is ours to mar and spoil her beautiful work. This shows the importance of early and continued culture of all our faculties, both physical and mental, not only to preserve our *naturalness*, but to advance also in our growth toward perfection. At no time in life can even the most favored individual afford to relax care and vigilance in order to guard against crudities of speech, and errors of various kinds, which, through carelessness, or by contact with others less favored, may be easily acquired. While our changeable climate is, in a measure at least, responsible for the nasal quality of the New England voice in particular, it should be our aim, if possible, to become less sensitive to its influence through a more practical knowledge of hygienic laws; but the throaty, rasping sounds commonly heard everywhere cannot be charged to climate, as they are for the most part the result of incorrect "placing" of the voice and mismanagement of the breath; both of which evils must be corrected in order to gain clearness and resonance of tone.

Those who have not acquired the art of breathing, which consists of quiet, deep inhalation and economical expenditure of breath, should, for the sake of their physical well-being, if for no other reason, begin the practice of it without delay.

Our unmusical manner of speaking is by no means confined to the quality of our voices alone, but is quite as much due to our slovenly pronunciation of words. The careful cultivation of distinct articulation, by means of lips, tongue, and teeth, seems to have had little if any part in our education.

Those who admire the "broken English" of the refined foreigner will, by close attention, discover that the fascination of his or her speech lies in the better sounding of words and crispiness of consonants, as compared with our own. The deliberate care also exercised in the use of unfamiliar words contains another hint for us, who, accord-

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ing to our foreign friend, "talk too fast;" and surely haste is as fatal to good speech as it is to good manners.

Vowels, though sounded in the larynx, must be shaped by the lips, carefully trained to do their proper work; while perfect tongue control, with assistance of lips and teeth, insures the short, crisp consonant, which should instantly be joined to the vowel, and not long drawn out after the manner of some.

The "vanishing" sound of certain vowels, which is supposed to be a necessity of the English tongue, as, for instance, *a* and *o*, sounded *a-ee* and *o-oo*, is conspicuously overdone both in speech and song.

Proper culture would make this unnecessary in either, and sensitive ears would no longer be tortured by such words as *mi-ene* for *mine*, *gro-oo* for *grow*, *la-eet* for *late*, *cra-oun* for *crown*, and so on through a long list. The same rules in every particular, for perfect enunciation, govern both speech and song.

For the speaker who would gain the best voice control, a practical knowledge of the fundamental principles of singing would be invaluable, since the various parts concerned in voice production would necessarily be more vigorously exercised than in speaking, and therefore likely to gain more perfect freedom.

In a short time one may acquire a proper management of the breath, a free tone-attack without throatiness, and a distinct if not perfect articulation; all of which would insure at least agreeable speech, though quality of voice, being governed somewhat by temperament and disposition, will differ in different individuals. A voice "ever low and soft" might in time become wearisome, since it would be limited to little variety of expression. The speaking voice is capable of a number of tones—eight or more—for all of which there is occasional use; though for ordinary conversation those of medium pitch are perhaps the most agreeable and less wearing. The effectiveness of the monotone (spoken, not sung) in certain parts of the service of the church is little appreciated; too much inflection of voice in the reading of a quiet hymn, for instance, calling attention to the reader rather than to the sentiment expressed.

This thought of discrimination in reading leads to a second suggestion for improvement of the speaking voice; and that is the daily practice of reading aloud, which, next to the study of vocal technique with a teacher, is perhaps the best means for obtaining purity of speech. While reading, one should experiment with different tones of voice, now loud, now soft, both fast and slow, and again in whispers; the latter being a great aid to distinct articulation. The fatigue and hoarseness which generally at first result from this exercise are most excellent reasons for persisting in it until it becomes a pleasure as well as a physical benefit. One good example of this persistence is that of a progressive woman over sixty years of age, who found herself completely cured of bronchitis at the end of two months, during which time she was obliged every day to read aloud to her instructor of languages a specified number of minutes. In her case at least, the old saying, "It is never too late to mend," found verification, and from her experience every other progressive individual should gain new inspiration.

For a sensitive throat and weak lungs not really diseased, gentle exercise of the singing voice, or daily reading aloud for a short period, cannot be too strongly recommended. There is no more reason in hesitating to do this for fear of evil effects than there would be for one who is suffering from a sprained ankle to refuse to attempt walking again for the same reason. Weariness will doubtless be the result of any first attempt in either case, but the final benefit is worth it all, and more.

The importance of an agreeable voice and refined enunciation for the teacher in our public schools can hardly be overestimated, as sometimes certain peculiarities of speech provoke criticism among the pupils, who certainly have a right to look for the best culture in one occupying so responsible a position. While we do not share in the general opinion that women are the worst offenders in the management of their voices, yet it is true that their influence upon the younger members of society is so constant and abiding that they should endeavor to become conspicuous examples of good speech.

When we arrive at the conviction that a better quality of voice and finer articulation are possible for the majority of us, we shall realize the absurdity of the general belief that English is unmusical and difficult.

As the fault lies chiefly in ourselves, we may, if we choose so to do, discover possibilities in our "mother tongue" hitherto unknown.

The Christ We Preach[1]

By Professor C. A. Beckwith

In Two Parts—I.

The purpose of this paper is to set forth some of the features of the Christ we preach, which are receiving either a new interpretation or a new emphasis in the higher thought of to-day.

1. There is the new study of the history of Christ and his time. It is not too much to say that out of this study a new Christ is emerging.

I do not hide from myself the almost insuperable difficulties which confront him who seeks to recreate in living form the Jesus of Galilee and Jerusalem. He has to transform himself into a world alien in almost all its features to the one with which he is familiar. Its theology, its religion, its mythology, its forms of worship, its literature, its currents of Jewish hope and Hellenistic philosophy, its schools of interpretation, are only partially known to us. Questions of Biblical and historical criticism are by no means all answered.

We remember that the historical spirit is a creation of the last century. Not till fifty years ago did it fully enter the field of the Gospels. But with Strauss a new world began. The panic fear which seized the Christian Church on the publication of his great work has indeed subsided, but the use of his method, whether with or without his presuppositions, is immeasurably enriching our conception of the earthly life of Jesus. From this new historical way of looking at things has come a whole library of works centering in the Jesus of the Gospels. We have only to refer to recent Lives of Christ, like Neander's, apologetic, or like Farrar's, seeking to picture this matchless personality in its vividness and intensity, or like Geikie's and Edersheim's, in which Jesus is set within his environment so that we may see the constant action and reaction, or like Keim's, with its unsurpassed presentation of Jesus "the sinless one, the Son of God." It would be idle to try to enumerate the vast literature, like Schürer's "History of the People of Israel in the Time of Jesus Christ," Wendt's "Teaching of Jesus," Beyschlag's "New Testament Theology," or Weizsäcker's "Apostolic Age," all animated by the historical spirit, and all contributing to a clearer view of the Christ whom we preach. Even Systematic Theology, the dogmatic method of which has longest resisted the inevitable, is at last yielding something of its age-long antagonism and calling in the aid of history in order to provide itself with the facts. Such sermons as are heard in all our pulpits to-day would have been impossible a hundred years ago.

The result of this study is that there is coming forth a picture of Christ, not indeed complete, but, first of all, living, growing in distinctness, revealing the one in whom originated the mighty spiritual impulse of the Apostolic age. It is not too much to say that the actual Jesus is more fully known to-day than at any previous moment in the history of the Church. And there are those who tell us that our sole hope of the future lies in the watchword, Back to the New Testament! Back to the Synoptic Gospels! Back to the Christ! The claim is true so far as this, that in the historical Jesus must be found the word and the spirit by which are to be tested all subsequent developments of his influence. But the claim is unwar-

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ranted if this, on the other hand, be its meaning, that we must never go beyond the Jesus of Nazareth; for no sooner have we found this supreme figure of history than we are called upon to transcend it. For "though we have known Christ after the flesh, yet now we know him so no more."

The remark is often made, as if it were evidence of signal sagacity, that if Christ were to come to us as he came to Judea, he would be rejected now as then. But the supposition is absurd. It would be as great an anomaly for him to come to us in the exact form in which he then appeared as if, hundreds of years before, he had manifested himself in the same form to Moses, or even to Isaiah. Such a suggestion ignores the principle of development, according to which every form of revelation and of life has its hour which strikes once, never to be repeated. Moreover, Jesus himself gives us the real secret: "It is the spirit that quickeneth; the flesh profiteth nothing." Through his coming a transcendent principle is implanted in human society; his earthly existence is valuable only to protect the life till it is once fairly started in its world-wide growth. You can no more push back Christianity and Christendom into the earthly Christ than you can crowd back the myriads of forms of organic existence into the original protoplasmic cell from which they have been developed. What we want is not simply the Christ of Galilee, but the living Spirit of which he was the prophetic embodiment, the life of God, once the throbbing center of his own personality, since then mightily energizing in every movement of the Church and the world. The title of Dr. Gordon's book, "The Christ of To-Day," is an illuminating witness to this truth. Its reception shows that men are no longer with Mary weeping at the sepulcher of an earthly Lord, but have long since learned that he is not here; he is risen, and is now filling all the life of man with the power of his spirit.

This is the key to the teaching and influence of Paul. You search in vain in his writings for many of the lineaments of the human personality of which he speaks. Rather has he disengaged the essential principle from its local coloring, he has emancipated the reality from its transitory form and set it free for the uses of faith. At the very outset of his career, Paul caught and held fast those universal elements of the person of Christ which, whether Christ lived in Galilee or Rome, taught in Jerusalem or Athens, or died at one or another moment in the cycle of time, were true for all men. He deliberately turned away from the Christ "after the flesh," and instead chose as his point of view the exalted and glorified Lord, and then allowed the entire power of his spiritual nature to expatiate on the significance of such a person for man. It is not otherwise in the case of John. He indeed points you to a historical Jesus, and bids you look upon the face and listen to the voice and behold the works of One whom he knew; but even while he speaks, you feel irresistibly drawn to lift your gaze upon a supernal reality, of which the earthly is the revelation, the voice seems to speak from heaven, and the works are those of a transcendent being.

2. History has given back to us the humanity of Jesus. The assertion has been a long time coming, and that, too, not without opposition; but it has at last come in like a flood, and it has apparently come to stay. Christ was a true and perfect man. The creeds stated this centuries ago, but their statements did not mean to their framers what these words mean to us. Many things have helped to this newer apprehension—among them a better conception of man, a return from the creeds to the Scriptures, and a juster view of God. The tendency now is to identify Jesus in his entire earthly life with our human lot. What he was in that relation, and not what he was in transcendent ways, is regarded as of first moment. He was a man. We dwell with ever deeper interest on the picture of his human life. Once and again we present him to ourselves in his filial subjection to his parents, brought up a working-man, a profound student of the Jewish Scriptures and the national history, a devout worshiper at the synagogue of his village home, a lover of nature in her manifold revelation of beauty and the Father's care. At the culmination of his powers he was conscious of inner possibilities from which sprang his temptations, yet through these very struggles became ever more assured of the meaning of his consciousness, and hence of his relation to the Father and to men. As a teacher he spoke from the calm depths of a rich fullness of knowledge. He mingled with men in all relations without a trace of asceticism. Conscious of himself as the "supreme person in time," lifted above all others by the unique distinction of his calling, he still in lowliest spirit unites himself through service to the poor and the destitute. In closest touch with the most depraved, yet raising them to the heights of his own purity, believing in people of whom no one else had any hope, he draws them to himself by a resistless fascination while he begets in them a feeling of indefinable awe. He often longs for solitude, yet is singularly dependent upon his disciples and friends for sympathy; and still the deepest satisfaction in hours of need is his Father's presence and help made real to him through prayer. In the midst of the most violent opposition he was unmoved, since he felt his work indestructible and its consummation sure. Here was perfect union of the most difficult opposites—humility with dignity, incomparable purity with willingness to forgive, severity with gentleness, extreme sensitivity with patience, delight in work yet weariness from its exorbitant demands, prudence with absolute self-giving, moral indignation that never passes the bounds of magnanimity, heroism in which self-assertion and self-sacrifice are equally blended; sufferings wherein he pours out his life for others are at the same time the pathway to his own self-realization and the throne of glory. But why dream that by cataloguing his virtues we can describe his character or convey an adequate idea of his unparalleled personality?

The main thing is, Here was a human life, human growth, human weakness, human ignorance, human temptation, human struggle, human affection and sympathy, human dependence, human shrinking from death, human suffering, human victory. No claims of tradition, no demands or necessities of theological systems, must be allowed to blind us to the undeniable claims of the New Testament that Jesus Christ was a man, growing in knowledge, perfected through suffering and sacrifice according to the will of the Father. Nor is there danger of overemphasizing this fact of the humanity of Jesus. We sometimes apologize for insisting on it; we feel as if we were belittling Jesus in claiming him as our human brother: but this is to wound him in the house of his friends; it is to rob him in great part of his power. Or it may be that we speak in ample terms of his humanity, and then, little by little, qualify it all away; what we give with one hand with the other hand we take back. But if he was not afraid of being man, we surely need have no fear that any assertion of his humanity will do violence to the truth.

In and through this human life, if anywhere, is to be found the secret of all that he was and spoke and did. If, never before and never since, humanity has shown its capacity for truth, for love, for perfection, in a word, for God, here at least it was shown. Once there has looked out through a human eye a soul of immaculate whiteness, once there has spoken through human lips a soul of utter truth, once there has wrought by human hands a soul that knew no law but love. He who after this speaks lightly of humanity, its possibilities and its achievements, is guilty of blasphemy. No one knows who and what man is until he knows Jesus Christ in his earthly life.

3. The Deity of Christ. There is, so far as I discern, no tendency among our preachers to surrender belief in the essential Deity of Christ. This is still held as the foundation truth. But it is presented under new modes of conception. The old definitions are felt to be inadequate. God is, for example, thought of less as power or intelligence than as love. The metaphysical distinctions which were familiar to our fathers do not appear to exhaust the requirements either of the Scriptures or of the rational understanding. Views of the incarnation, both as to its nature and its purpose, are undergoing profound modification. The human is separated from the divine by no such gulf as was assumed in earlier times. There is kinship of man with God. The earthly

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life of Jesus was an unveiling of the Father. That in the nature of God which is revealed in the universe, from the simplest particle to the most complex organism, from the lowest cell to the self-conscious personality of man, comes in Christ into perfect manifestation. Various explanations are offered of the relation of the Deity in Christ to God on the one hand and on the other to humanity. The one which is now in the ascendent is, that since there is a human element in God, and since God and man are consubstantial, therefore the life of Christ was the human life of God. Here is the life of God under limitations of humanity. Bishop Satterlee holds that "in the person of Jesus Christ the self-revelation of the one true God reached its climax" ("The Creedless Gospel and the Gospel Creed," p. 230). The Rev. Frederic Palmer says, "He is God become man" ("Studies in Theologic Definition," p. 86). President Hyde maintains that "Christ is the fullness of the Godhead bodily; all of the divine nature and spirit that can be manifested in human form" ("Outlines of Social Theology," p. 60). According to Dr. George A. Gordon, "Christ is the Filial in God," and "his nature is rooted in Deity and is part of the nature of God" ("The Christ of To-Day," pp. 115, 119). Dr. van Dyke affirms that in him "Deity is self-limited and humbled," and that God "became human in order that he might bear, though innocent and undeserving, all our pains and all our griefs with us and for us" ("The Gospel for an Age of Doubt," Lect. IV.).

These citations are made for the sake neither of approval nor of criticism. Whether this is merely a passing phase of Christological theory—one more attempt to conceive the inconceivable—we do not stop to inquire. Our interest lies less in the form than in the significance of the position. However we may classify these latest presentations of the person of Christ, the fact to be noted is that they insist, quite as strenuously as those of an earlier epoch, on the self-revelation of God in the earthly life of Jesus. God comes to man in him. In him we read the mind of the Father in respect of forgiveness of sins and eternal life. His word of grace has its source in the Father. His ministry was the manifestation of the Father's will. In the utter giving up of himself in behalf of men, we behold the self-communication of God to humanity.

The principle affirmed in this presentation is essential to the integrity of the Gospel. Paul sums it up: "God was in Christ, reconciling the world unto himself." And Jesus declares, "He that hath seen me hath seen the Father."

Side by side with this central affirmation may go many speculations as to the inner interpretation of the fact, speculations as to the Trinity, as to the conditions from the side of God and man rendering an incarnation possible, and as to the nature and relation of the divine and the human in Jesus's life. Our theories of the Trinity may wait; there have been many already; many more are yet to come. But the vision of God, the self-bestowal of God in Jesus Christ—this must to-day, as always, be the burning heart of any message which will lead to "life in God, the forgiveness of sins, consolation in sorrow."

A Photograph Party

By Margaret Nourse

The Busy Bees of Centerville had exhausted all their interesting ideas for the use of sociables and entertainments, and were bewailing their lack, when some one suggested a Photograph Party. It was carried out in this way, and proved a brilliant success.

Every man and woman, young or old, in the Centerville church was invited to bring a photograph of himself or herself, taken when a young child or an infant, to the chairman of the Entertainment Committee, who promptly entered each picture on her list, with the name and number of each. The idea proved very taking, and every one who could brought a picture. When photographs were not to be had, daguerreotypes, tintypes, and even old oil paintings and silhouettes served as interesting substitutes. Gray old Deacon Farley, Aunt Amanda at the Town Farm, Sam Ruggles, the blacksmith, Mrs. Mary, the Squire's wife, smart Dr. Jenks, little Phil Dexter, whose baby picture was only three years old—all these and dozens more were represented on the list, and when the evening of the sociable came, seventy-five pictures had been catalogued.

The old hall was prettily decorated for the occasion, and on the walls were hung large pasteboard cards, many of them the backs of large advertising calendars, and in the center of each was a photograph kept in place by two muslin hinges daintily gummed to the card. Underneath each picture was its number.

In each corner of the hall was a table presided over by a young lady, who gave out to each guest a memorandum card on which was written in a column the seventy-five numbers, and to this card was attached, by a long piece of baby-ribbon, a small pencil. As the guests entered the hall, they were directed to visit the corner tables at once. Then the excitement began. Each person was asked to inspect every picture in the hall and write his guess as to the original of each on his card against the proper number. The daguerreotypes and oil paintings were arranged by themselves and in charge of a special attendant. It should be said that the age of the original at the time the picture was taken had been placed with the number. An hour and a half was allowed for the guessing.

It was a merry evening. Aside from the interest felt in the guessing, each person who had contributed a picture found himself deeply interested in hearing the remarks made about it, and listening to the guesses made as to its identity. While some were very readily discovered, others were quite difficult or even impossible to make out. Of course only a few could see, in an old-fashioned daguerreotype of a youngster in a fancy waist with flowing sleeves and his hair done up in a "bird's nest" on top of his head, the smart doctor at the age of four; while Grandma Farley was almost the only one who knew herself as a chubby girl in long pantalets and low slippers.

When the President announced that the guessing was over, memorandums were exchanged, and the list of pictures, with numbers and names of the originals, was read from the platform. For instance, "Number One represents Dr. Jenks, at the age of four; Number Seven, Mrs. Polly Farley, at the age of three," and so on. Each guest made a cross against the successful guesses on the paper which he held. When the reading was finished, the successful guesses of each person were counted by a committee appointed for that purpose, and the result announced amidst great merriment. The cards were returned, and then, of course, each one wished to take another view of the pictures which he had or had not named correctly, and there was great amusement over the antiquated little children and the fat-faced babies from which one's friends and neighbors had developed.

The Photograph Party was successful because the personal element entered so largely into it, and because a large number of persons could take part in it without any study or preparation; and I have found that any public entertainment which includes these features is pretty sure to succeed.

How Ralph Ferguson Turned Detective

By Judith Spencer

"Imagine Christmas with the thermometer—if we had one—standing at a hundred at least! And no presents, no sleighing, no church to decorate with greens! I declare! Australia *is* the land of upside-down, and life on an Australian station is the picnickiest kind of a thing I know of!"

So mused Ralph Ferguson on the morning of the first Christmas Eve in his new home, though he little thought it would prove such an eventful day.

His brothers had come out to Australia the year before, and as soon as they had managed to put up a house on their station—as the ranches are called there—they had sent across the seas for Jennie and May and Ralph to come out and join them.

Their nearest neighbors were six miles away, which there was considered quite near by. And as they were friends from their old home, they strove to visit each other whenever it was possible.

So the Fergusons had promised to spend Christmas with the Terrys, and Ralph and his sisters were to ride over on the morning of Christmas Eve, while Fred and Tom were to come over in the evening, leaving Dick Murphy, at present their only hired helper, alone on the station until Christmas night, when the brothers and sisters would ride home together in the cool of the evening.

And now, with the usual uncertainty that characterized their happy-go-lucky Australian life, Fred and Tom, who had ridden away on business to the station nine miles below them the day before, had failed to return; and Dick Murphy, sent off in the early morning for tidings of the delinquents, had also failed to reappear!

So Jennie and May had just been deliberating what they should do, while Ralph listened lazily to their debate.

Such occurrences were not unusual, but to-day it interfered with their long-cherished plan, and the girls' disappointment was keen.

"I'll tell you what," Ralph broke in, suddenly; "you two go this morning, as you intended, and I'll wait till the boys turn up and ride over with them."

Jennie objected to leaving Ralph there alone, but he asked if she expected a big kangaroo would hop in and carry him off in her pouch! And as May thought his idea a good one, Jennie rather reluctantly gave in.

The horses were soon saddled, and Ralph, when his sisters

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had disappeared in the distance, rolled over again in the hammock on the shady veranda and returned to his meditations on the peculiarities of Australian life.

An hour had passed, perhaps, when the sound of a dry twig snapping roused Ralph to the fact that some one was approaching, and he sprang up, eager for the news.

"Tom, Fred, Dick—where *have* you been? The girls have gone, and I'm alone here—left on guard—*hello!*"

For suddenly he had found himself face to face with a dusty, unshaven, travel-stained stranger, and Ralph regarded him with amazement, for in his eight months of life on the station their only strange visitors had been occasional "sun-downers," whom they always hospitably housed over night, according to the country's custom. But "sun-downers" *never* arrived at this early hour of the day.

"Then your men-folks are all away?" said the man, breaking the momentary silence. "That's bad for *me*. I wanted a favor of them. You don't know where they are, or just when they will return?"

"I wish I did!" said Ralph. "They rode down to Bentley's last night, and haven't come back yet. I'm looking for them any minute, and can't imagine why they haven't come!"

"Guess *I* can tell you," said the man, with an odd smile. "If they went down to Bentley's, they've joined the man-hunt."

"*Man-hunt?*" cried Ralph.

"Yes; the most noted convict in all Australia, Blake—you must have heard of him?—broke jail two months ago, and they've been trying ever since to hunt him down. He was seen near Bentley's some days ago, and they've pressed every man they could get into their service, but they haven't been smart enough to get him yet, and never will, for he swears he'll *never* be taken alive."

"How do *you* know that?" asked Ralph, in sudden distrust.

The stranger smiled again oddly. "Young fellow, perhaps you didn't ever hear of Gordon Seever?"

"The great detective of Adelaide?" cried the boy.

"Well, I guess so. *I'm that man.*"

In an instant Ralph's distrust had changed into eager admiration and enthusiasm.

"And you've come up here on that same business?"

"Yes," laughed the man, easily. "And *you* shall help me! I had bad luck six or seven miles from here. My horse fell with me, broke his leg, poor fellow! and I had to shoot him and foot it the rest of the way. Now I *must* have a horse, and a good one. *You* can fix me out, and I'll make a curve and join the Bentley gang, if I don't get on the track of my man before."

"There's only my pony left," said Ralph, regretfully. "We're newcomers, short-handed, and not yet stocked. Our extra horse, and a good one, died last week."

The man showed some disappointment at this, but in default of a better mount Ralph's pony must carry him perforce, and he promised to send her back by a trusty messenger at the first opportunity. Meanwhile, Ralph knew that if his brothers returned in time to join the girls over at Terry's that night, one of their tired horses would have to carry double.

Although the man was both hungry and weary, he would allow himself scant time for refreshment, and as soon as Ralph had the pony saddled he was ready to continue on his way.

He had already mounted when he turned to Ralph with his odd smile.

"See here, young friend," he said, "it's just possible that our man may cross your station yet. In that case, of course, he'll try to pass himself off for an honest fellow. Don't let him fool you, though. He's a keen one, but this time he mustn't escape! If any one *should* come, you must keep him at any cost. A clever boy is as good, any day, as a man. Remember, *Gordon Seever depends on you!*"

Then, under the pitiless noonday sun, he rode away to the east. And the boy returned to the veranda's shade, and sat fanning his hot face with his hat.

There was no chance of such a thing happening, of course, but the very suggestion had given him a thrill. And those were words to remember all his life: "Gordon Seever depends on you!"

Ralph had grown hungry and thirsty himself by this time. And after what he had heard he did not expect his brothers or Dick until late in the day. Perhaps, even, they would not come at all. And in that case how alarmed Jennie and May would be!

He thought of all kinds of possible and impossible things, and was just about finishing his solitary meal when he heard the rapid clatter of horse's hoofs, and ran out eagerly, thinking that, after all, his brothers must have come.

To his surprise, it was a strange horse and a rider he had never seen before—a man weather-beaten and unshorn, who had been so long in the saddle that when he dismounted he could hardly walk.

"Here, boy, food and water for man and beast! We're both dead beat, and must have rest and refreshment before we push on—whatever happens. Where are all your people? No matter, you can tell me afterwards—see to my horse, and I'll forage for myself."

Ralph's heart was thumping violently at the sudden thought which had occurred to him.

"All right," he said, taking the horse. "But first tell me, *who are you?*"

The stranger stared. "So," he said, carelessly, "you want a letter of introduction, do you? Perhaps you never heard of *Gordon Seever*, of Adelaide? but whether you ever did or not, I'm he. There! what's the matter with you? Run along, and see you give my horse a good rub-down and an extra measure of feed. Heigho!" and, yawning wearily, he stretched his stiff limbs and entered the house.

Strange and impossible as it seemed, this amazing thing had really come to pass, and the escaped convict—as the detective had unthinkingly foretold—had boldly taken refuge at the station, thinking to procure food and shelter by making use of Gordon Seever's well-known and honored name!

"Now," thought Ralph Ferguson, "the chance of a lifetime is in my hands! Was ever a boy, alone and unaided, given such great work to do! Gordon Seever said that if this man *should* come he must be kept here at any cost—and I'm determined to do it—but how?"

He had plenty of time, for both man and horse were badly in need of rest. But while Ralph worked the thoughts went rushing through his brain. When the man was refreshed and ready to push on, how could he be kept there—against his will? Yet it *must* be done. In some way Ralph must contrive to make him a prisoner. And then, if there were still no signs of his brothers' return, he must take the tired horse and ride—ride until he found some one to return with him and make the capture sure.

At last the good horse was in his stall contentedly munching his feed, and Ralph returned to the house. He eagerly scanned the horizon now, but, as far as he could see, there was no sign of approaching man or beast.

Quietly he crossed the veranda and looked in the open doorway. The remains of his own unfinished meal had been hastily devoured, but the man was not to be seen. Where was he? Just beyond lay his brothers' bedroom, and Ralph stole cautiously to the door. There, with boots and coat thrown off, stretched out on the bed, the man lay breathing heavily, already in deep sleep.

In a moment Ralph's plan was formed. He stole swiftly around the house and silently closed the heavy window-shutters of the sleeper's room, fastened luckily on the outside by great pegs, in Dick Murphy's clumsy fashion. Then he ran back breathlessly to see if the man had stirred. But he lay in the same position, and was even snoring now.

Ralph noiselessly entered the room and gathered up the box of matches and the man's coat and boots. These last he would leave well hidden in the stable when he rode away, for without horse or boots, even if the prisoner escaped, he could not travel far!

Then Ralph shut the door upon the sleeper, and not only turned the key, but barricaded it with chairs and table, while still the reassuring sounds of steady snoring came from within.

Now to leave a word of explanation for his brothers, and, snatching up a piece of paper, he scrawled hastily:

> The girls rode over to Terry's this A.M., and left me in charge. Soon *Gordon Seever*, the great detective from Adelaide, came! His horse had died on the road, so he borrowed Nellie and rode off to the east. By and by *the man you are after came!* He pretended *he* was Seever, but I saw through *that*, and now he's asleep in your bedroom, *locked in*, and I'm off to Terry's on his horse for help. Hope he won't get out and burn the place before you come or I get back. RALPH.

This he pinned on a post of the veranda, and then ran to the stable. It took but a moment to saddle the beautiful bay, which, tired though he was, needed no urging. Back and again back Ralph looked as he rode away, fearful lest his prisoner had even now awakened, and that before he was out of sight he might see the house in flames.

On and on rode Ralph, but his mind was so full of what he had done and what he had still to do that somehow, while he thought he was riding straight on to Terry's, he had curved away to eastward, and was nearing the bush.

Suddenly he noticed fresh tracks upon the turf, and, bending to look closer, his heart leaped high. They were Nellie's hoof-marks surely, and he knew his own pony's feet too well to be mistaken.

Oh, what glorious luck if Gordon Seever were resting in the shadow yonder, and he could come upon him! How proud he would be to have won the great detective's approval so soon!

Eagerly he rode forward until he had gained the edge of the forest, shouting and hallooing with all his might. But he waited

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in vain for an answer, until at last he realized how foolish he had been to expect to find a man like Gorden Seever resting idly when he had important work to do!

He was about to ride away when suddenly he heard the faint and distant whinny of a horse. He eagerly responded with answering shouts, for he had recognized his pony's voice. And presently Nellie came dashing out of the bush, but riderless, and with broken bridle and dangling rein.

Full of wonder at first, then with deepening regret, Ralph saw what mischief he had done. Gordon Seever, overcome with fatigue, must have thrown himself down in the bush to rest, and while he was sleeping Nellie had broken loose—lured away by the familiar sound of her master's voice!

For a while Ralph lingered, shouting, and hoping to hear some answering call that would enable him to repair the mischief he had done. But at last he could stay no longer. He marked the spot with care so that it might easily be found again, but, brave and sometimes reckless as he was, he dared not follow Gordon Seever into those impenetrable depths. He had heard too many tales of those who had been lost in the bush, and he wondered that even so clever a woodsman as Seever dared intrust himself alone in its treacherous mazes.

So, regretfully, he retraced his way, and, to make up for the time he had lost, he rode as fast as the tired bay could carry him toward Terry's, with Nellie galloping by his side. At last he reached the station, and was just approaching the house like a young whirlwind when the big bay stumbled, and Ralph, pitching over his head, was landed in a heap almost at the feet of the astonished group on the veranda.

He was up the next moment, breathless, laughing, and nearly bursting with the importance of his news.

When he had told his entire story, interrupted by scores of questions, there was still a shade of incredulity on the young men's faces, and wonder and sudden dread on the faces of the women.

But horses were quickly saddled, and as soon as Ralph and the pony had had some refreshment they started to mount and ride post-haste to Ferguson's station.

Then it was that Ralph discovered his ankle had been hurt in his fall, and was swelling rapidly. It was impossible for him to ride with it in that condition, and, with bitter disappointment, he had to submit himself to his sisters' and Mrs. Terry's hands, after seeing the half-dozen men ride swiftly away to finish the work that he had so well begun.

How his elation had diminished since he could not go on and see his splendid adventure to its end! But, if only he had not so thoughtlessly done harm to Gordon Seever, he should not have minded this disappointment so much!

After his ankle had been bathed and bound up and supper was ended, they all sat out on the veranda in the summer twilight. And, putting at last Ralph's adventure on one side, they spoke of the Christmas season and of the happy Christmas Days of the past spent in their old homes on the other side of the world.

In looking back, all the sorrows and disappointments of those days were quite forgotten, and under the cold, starlit skies of that other land, in the sparkling winter weather, with the crunching snow under foot and the jingle of sleigh-bells and pealing of church-bells in the air, Christmas did indeed seem to them to have been a blessed time of "Peace on earth, good will towards men."

"While here," said Jennie, her voice breaking strangely, "why, it does not seem like Christmas *here* at all! Intense heat, surrounding solitudes, dreadful uncertainties! And instead of choirs chanting carols of peace and good will, our men are hunting an escaped convict, Ralph takes him prisoner, and—I shudder to think of it—perhaps there will be fire or murder or violent death over there in our home before Christmas morning dawns or this night ends."

There came back no news to them from Ferguson's station that night. But in the early morning the three hired men returned, bringing word that the others probably would not be home that day.

They questioned the men closely about what had taken place, but they seemed either not to have grasped the situation fully, or to have become oddly muddled upon the subject.

At any rate, the Ferguson "boys" and Dick Murphy, with the Bentleys and some other men, had reached the station before the party from Terry's had got over there, and the convict must have somehow made his escape, for soon after a large party had ridden off in pursuit toward the bush, where they intended to lie hidden all night, hoping to take him unaware in the early morning.

The day seemed strangely long to Ralph, and as unlike Christmas as any one could imagine. And, in spite of his eager impatience to return home, it seemed best to his sisters to wait until the following morning.

But when the next morning came they made an early start, Ralph riding his pony awkwardly, woman-fashion, to favor his sprained ankle, and Jennie leading the prisoner's handsome bay. They had ridden thus about half the distance when they spied three men riding toward them, and soon recognized them as the Terry "boys."

"Too bad, girls," John Terry shouted, as they drew near, "that our Christmas frolic was broken up. Come over again for New Year's, and we'll make up for it then."

"Tell us about the convict—have you got him?" broke in Ralph.

An odd expression crossed the young men's faces.

"Yes," Paul Terry said. And Rudolf added quietly, "He's dead."

"*Dead!* How did it happen?"

"Why, you see, he had hidden himself in the bush, but, thanks to Ralph Ferguson's cleverness, we found his trail and followed him in. And, coming upon him unaware, he shot Seever in the arm—"

"Then Gordon Seever had joined you?"

John laughed. "Oh yes, Gordon Seever had joined us!"

"And then," continued Paul, "he saw he was outnumbered, and before we could disarm him he shot himself and fell dead at our feet."

Jennie and May shuddered, and Ralph nodded thoughtfully.

"Yes, he'd said he would never be taken alive—Gordon Seever told me so."

John laughed again.

"Shut up, John," Rudolf said, with a grin.

"But tell us," cried Ralph, "for we couldn't find out anything from the men—how did the convict manage to reach the bush, when I left him locked in, his boots hidden, and I had his horse?"

"Oh, well, ask *Seever*, he'll tell you! We're in a hurry now—dead tired—haven't had a wink of sleep. The boys are expecting you. Come over for New Year's, remember. Good-by, good-by!"

And off they rode before Ralph could ask another question.

A hush fell upon them then, and they rode on quietly until finally they reached their home, and Fred, hearing the sound of horses' hoofs, came out to meet them.

"Say, do you know?" he began.

"Oh yes, we know. We met the Terry boys, and they told us," replied May.

"Isn't it *awful!*" said Jennie, shuddering. "And Mr. Seever, is he badly hurt?"

"No, a clip in the arm, that's all. Come along, Ralph," with a chuckle. "Seever wants to see his rival—the boy detective! Hello! what's the matter? A sprained ankle? Well, then, you and Seever can keep each other company for a day or two. Give me your arm; I'll help you in."

With Fred's help Ralph hobbled toward the room where two days before the boy had made the sleeping man prisoner. Ralph did not yet know how he had escaped, but, eager for Gordon Seever's praise, he forgot questions and lame ankle alike in the excitement of the moment.

The wounded detective lay on the bed, just as Ralph's prisoner had lain, and as he turned and looked up, the boy screamed out in sudden surprise and horror—for before him he saw *his prisoner's face!*

"Fred, Tom," he gasped, "it's *the convict*, my prisoner! *Where's Gordon Seever?* Oh, my goodness, *you've killed the wrong man!*"

A burst of laughter filled the room, and the boy paused, looking from one to another in utter bewilderment. Then, as a faint ray of light seemed to break in upon him, "There were *two* of them," he cried, "*two Gordon Seevers*. Which has been fooled, Fred, you fellows, or I?"

Then, as the laughter died away, Fred told Ralph that his *first* visitor had been the convict, who thus cleverly had taken advantage of him and prepared the way for his suspicions to rest upon any one who might reach there after him.

And then, interrupted by savage growls from the man upon the bed, Ralph heard how, when his brothers' party had ridden up shortly before nightfall, they had found the angry detective, newly awakened, and furious at the way in which he had been tricked by a boy, storming—bootless—up and down the veranda, with Ralph's explanatory missive in his hand. Soon after that the Terrys had come. And it was the clue which Ralph had sent by them of where the false Seever had entered the bush that had led to their surprising the convict on the following day.

Ralph was very shy of the true Gordon Seever for a time, but before the gruff detective was able to leave the station he and Ralph had become firm friends. And ever afterwards it was Seever's delight to tell his friends in Adelaide how he had been mistaken for the convict Blake and imprisoned by a clever boy, who had ridden away and left him horseless, bootless, coatless, and matchless, on Christmas Eve, in a deserted station

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The Religious World

Dr. A. H. Quint In the death of the Rev. Alonzo H. Quint, D.D., which occurred suddenly November 4, of heart disease, in the Congregational House in Boston, the Congregational churches in the United States have lost one of their most conspicuous leaders. Dr. Quint was born in 1828, and graduated at Dartmouth College and Andover Theological Seminary. He had occupied several positions of distinguished responsibility, having been Secretary of the Massachusetts General Association and of the National Council of Congregational Churches of the United States. At the National Council at Minneapolis he was elected Moderator, which office he held for three years. He was a corporate member of the American Board and one of the Visitors of Andover Theological Seminary. During the war he served, as Chaplain in the Second Massachusetts Infantry. For three years he was a member of the State Legislature of Massachusetts. At one time he was editor and proprietor of the "Congregational Quarterly," and for many years was a prominent contributor to denominational papers. His last pastorate was in the North Church of New Bedford, Mass. For several years he had been in infirm health, but that had not prevented his presence at public gatherings and his co-operation in many forms of good work. He was one of the ablest debaters in the Congregational body, a skillful administrator in ecclesiastical affairs, a wise counselor in all perplexities, a genial companion and a faithful friend. He leaves a large place which it will be difficult to fill. The Boston "Herald" well characterizes his service to the churches and the community in two sentences: "He had an eminently legal mind, and was the ecclesiastical lawyer of the denomination. He came to be in his last years the almost constant referee in ecclesiastical matters, and his judgment had more weight than that of any other man, when opinions were sought that make for peace."

The Jubilee of Dr. Storrs Few events in recent years have excited more general interest in church circles in the vicinity of New York than the celebration of the Golden Jubilee of Dr. Richard S. Storrs, pastor of the Church of the Pilgrims, Brooklyn. For fifty years in his own unique way he has carried on the work of that great church. The event is to be observed by various services. On Sunday morning, November 15, the anniversary sermon will be delivered by Dr. Storrs, and in the evening there will be an appropriate Praise Service. On the following evening the Manhattan Association of Congregational Ministers will give him a dinner, and present him with a loving-cup. On Tuesday the Hamilton Club of Brooklyn will give a dinner, and Thursday will be a day of general reception and festivity at the church. The following Sunday will be devoted to the interests of the Sunday-school and the mission of the church. On Monday, the 23d, Dr. Storrs will be the guest of the Congregational Club of Brooklyn, and on Tuesday, the 24th, there will be a popular gathering at the Academy of Music in that city, at which addresses will be delivered by prominent and well-known citizens of Brooklyn. Dr. Storrs has earned the splendid recognition which will be tendered to him. Few men in these days enjoy so long a ministry, and few men have behind them such a record. It is fitting that the city of which he has so long been an honored citizen should thus do him honor, and that the churches of which he has so long been an eminent leader should express to him their appreciation of the service which he has rendered.

Coming Meetings The Brotherhood of Andrew and Philip is one of the many organizations established within the Church for the doing of Christian work. It is found in sixteen denominations in the United States. It has some of the features of a college fraternity, and some of the Young Men's Christian Association, with others peculiar to itself. "It is built on the plan of the United States Government in its relation to the several States. Each denomination, when large enough, looks after its own work. The Federal Council, representing these denominations, directs the whole." The Convention of the various chapters in the Reformed Church will be held beginning November 19 in the First Reformed Church of Brooklyn. It will bring together many ministers and delegates from various States. Among the speakers we notice the names of the Rev. Drs. J. T. Duryea, J. T. Good, C. C. Hall, and others equally prominent. The third annual meeting of the American Congress of Liberal Religious Societies will be held in Plymouth Church, Indianapolis, November 17–19. This claims to be an outgrowth of the Parliament of Religions, and is an effort to unite the liberal members of the various denominations in those forms of service which they have in common. The annual sermon will be preached by the Rev. P. S. Moxom, D.D., of Springfield, entitled "The Message to the Churchless," and addresses will be delivered by Dr. H. W. Thomas, of Chicago, President of the Congress, Rabbi Gries, of Cleveland, Dr. Rexford, of Columbus, E. P. Powell, of Clinton, Dr. Paul Carus, of Chicago, and Edwin D. Mead, of Boston. Any society numbering twenty-five or more members having contributed to the treasury of the Congress a sum not less than $10 within one year will be entitled to one delegate, with a delegate for every additional twenty-five members up to one hundred, and to three general delegates for every one hundred members of such society.

Jubilee of Dr. Maclaren Dr. Alexander Maclaren, of Manchester, England, belongs to the whole Christian world. Few, if any, would be inclined to dispute the statement of Dr. Parker that no greater preacher of the Gospel of Christ is now living. He is known in many lands in which he has never been heard, for his are among the few sermons that have a literary quality so fine that they lose little if any of their power when they are read. Dr. Maclaren's church is the Union Chapel, Manchester. There he has ministered for thirty-eight years. Before that he had been in the ministry twelve years. The celebration of his jubilee was, as it were, forced upon him. Ministers of different denominations spoke, expressing their gratitude for the work which he had done and for the joy of his fellowship. In responding, Dr. Maclaren said that he might be pardoned if he hardly recognized himself in the person who had been described in the addresses. He said that he thanked God that his thirty-eight years of service in that one church had run on without a single ruffle of any kind; and that, he declared, was not because he had not been faithful in his ministry. He recognized his many defects, the most conspicuous, perhaps, of which was that he had been a man of the study and had spent his time in learning how to teach the Word of God rather than in moving among his congregation. The truth was, he said, that his sphere did not lie in pastoral work. He had tried to make his pulpit the source of his labors, and he had tried to make the Bible that lay on it the source of his inspiration. He said that he had been longer in continuous service than any other minister in Manchester, with one exception, and he had found that the minister's influence increased in what he might term a geometrical ratio with the length of his pastorate. He said that he had kept a register of his sermons since he began his ministerial course, and found that his last numbered 6,346, and he hoped he might live until the number had reached 7,000. He felt, however, that he had reached the age in which he must be allowed to ask some latitude in regard to his work. American Christians join their English brethren in extending congratulations to Dr. Maclaren. We feel that he belongs to us quite as much as to Great Britain, and to the whole Church of Christ quite as much as to the Baptist denomination. His ministry has been a long and fruitful one. The celebration of his jubilee, coming so near to that of Dr. Richard S. Storrs, adds especial emphasis to the value of long pastorates.

A New Theological Professor The Rev. Olin A. Curtis, D.D., was inaugurated as Professor of Systematic Theology in Drew Theological Seminary on Thursday, October 15. Professor Curtis chose as the subject of his address "The Theological Situation and How to Meet It." He said that for several years he had put to himself this question: What is the most significant feature of our modern life in its bearing upon the Christian faith? He replied that, after much trying and testing, he had reached this answer: "The failing sense of personal responsibility for character." This failing sense, he said, had come about in a subtle atmosphere which is both utilitarian and materialistic. These materialistic tendencies culminate in a profound pessimism. He says: "I am convinced that the increasing indifference of the average workingman to the Christian Church is more vague and deep than any mental antagonism to Christian theology. Below all his opinion the man is almost out of hope." When he turns from the ethical to the Christian situation Professor Curtis finds this "chain:" "There can be no sense of sin where there is no sense of God's holiness; there can be no sense of holiness where, after wrong-doing, there is no ethical self-blame; and there can be no ethical self-blame where there is no sense of personal responsibility for character." Professor Curtis thinks that to-day there is almost no sense of sin. He finds in the theological situation a significant movement which has been called "The New Rationalism," and which has four characteristics. First: A change of emphasis from the Deity of Christ to the personal worth of Christ. Second: A change of emphasis from the death of Christ to the teaching of Christ. Third: A change of emphasis from the supernatural to the natural. Fourth: A change of emphasis from the authority of the Bible to the authority of the Christian consciousness. To the question, How this situation should be met by the Church and Christian teachers? he replies: First, we should be more than partisans; second, we should be patient with men, give them time, and trust them; third, we should be generous toward our opponents; fourth, we should be progressive, eager to

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keep up with God himself; fifth, we should be awake for signs of hope; sixth, we should expect to find our Lord in the theological situation, even though it seriously perplexes us. The speaker then said that the Christian Church can allow no change of emphasis as to the Deity of Christ, or as to the death of Christ, or as to the supernatural, or as to the authority of the Bible. The substance of the address may be perhaps stated in the following quotation: "Tersely to state the matter, what we need is a revival of the sense of personal obligation and responsibility. The sudden and thorough way to get this revival would be for the Almighty himself to plow up the whole situation with the powers of Pentecost; but my aim in this address is to show what we can do ourselves."

The Installation of Dr. Stimson The installation service of the Rev. Henry A. Stimson, D.D., as pastor of the new Manhattan Congregational Church in New York, took place on Monday, November 9. The Council convened at four o'clock in the afternoon. An Address of Welcome was delivered by the Rev. H. E. Cobb, D.D., of the Collegiate Reformed Church; an Address of Fellowship by the Rev. Richard S. Storrs, D.D., of Brooklyn; the Charge to the Pastor by the Rev. A. J. F. Behrends, D.D., of Brooklyn; the Right Hand of Fellowship by the Rev. Lyman Abbott, D.D., of Brooklyn; and the Address to the People by the Rev. R. R. Meredith, D.D., of Brooklyn. This new church seems to be now thoroughly well equipped for its work. It numbers among its members many men of great ability and experience. Perhaps the most prominent feature of the new church will be the Sunday-school, which will be under the direction of President Hervey, of the Teachers' College, and which will be graded as carefully as a day-school and on the same general principles. The first assistant of President Hervey will be Mr. Pettyman, Principal of the Horace Mann School. It required courage and consecration for Dr. Stimson to undertake to start this church, but everything now indicates that the time for its organization had come, and that a great work is waiting for it to do.

Universalist Missions Sunday, November 8, was observed in the Universalist churches as "Japan Day" by offerings in support of their mission in that country. Formerly, the Universalist churches were often accused of indifference toward the duty of propagating the Gospel in non-Christian lands. Ten years ago this work was seriously resolved upon, and in 1890 was begun with $60,000 in hand, which had been collected for the purpose during a few years immediately preceding. An additional sum of $7,500 has been collected since, but the new year will find the treasury empty. Therefore the present call is made for not less than $10,000. At present the Universalist churches have in Japan four missionaries from this country and nine native teachers. Several churches have been organized, and about two hundred members gathered. A theological seminary in Tokio, two schools for girls, a considerable amount of literature, and a number of openings for further advance, make up a creditable record for the short time the mission has been in operation.

The Ordination of Mr. Raymond Calkins The ordination of Mr. Raymond Calkins to the Christian ministry in the First Church of Christ in Pittsfield, October 19, was noteworthy because it illustrates the fact that the position of assistant minister is coming to be recognized as one worthy of the best gifts of a Christian man. Mr. Calkins is a graduate of Harvard, has been a professor of modern languages in Iowa, has studied abroad, has been an instructor in German at Harvard, and has had exceptional opportunities for various lines of study. It is said that Harvard University would have been glad to retain him for service there. A similar case is that of the Rev. H. B. Washburn, who, after graduating at Harvard and at the Cambridge Theological School (Episcopal), and spending two winters in study at Berlin and Oxford, has taken an assistant's place in Providence. The position of assistant minister offers noble opportunities for service. It is more than a subordinate's place. Whether the assistant is the preacher, the organizer of the work, or the one who does pastoral service, is of little importance. It ought to be and may be quite as honorable and dignified a position as that occupied by the leader in the work, and may well be coveted, not simply for a year or two, but for many years, by those beginning their ministry, or by those not desiring or not adapted for the responsibilities of leadership.

Baptists in Germany Professor E. H. Johnson, of the Crozer Theological Seminary, has been revisiting Germany, and has embodied the results of his observations in an article in the "Examiner" of October 22, entitled "German Baptists and German Thought." His first impression was "a surprise to find scholarly divines glory in forgetting, so far as they can, the great names of twenty-five years ago." He finds that the German Baptist pastors are exerting a conservative influence in the face of what he regards as the great heresies of the present time. The article is largely devoted to observations concerning the influence of Ritschlianism, which he declares to be the most formidable enemy of sound doctrine in Germany. He describes it as a kind of rationalism, and yet with something large and noble in its ruling ideas. "It is its merits that make it dangerous." Ritschl he describes as an exceedingly engaging teacher of young men, and one who exerted a remarkable influence over other professors younger than himself. He says that Ritschlian preachers take little interest in Christian doctrine, and that just now they are preaching politics. Ritschlianism in Germany reminds Professor Johnson of Unitarianism in America. He acknowledges that from both those forms of faith he, and those who think like him, must be willing to learn much. In the face, however, of its errors, he believes that German Baptists are setting up the strongest bulwark for sound doctrine when they preach to the German people "Ye must be born again." He says that when the Unitarian defection occurred in this country, the Baptists of Boston stood firm for the old faith; and his inference evidently is that the Baptists of Germany, by their influence and their direct teachings, may be depended upon to stem the rising tide of Ritschlianism.

A New Presbyterian Building The Presbyterians of Philadelphia dedicated on Saturday, October 24, for the uses of the Presbyterian Church, a magnificent building which is to be known as The Witherspoon. It extends from Walnut to Sansom Street, on the west side of Juniper Street. It will be ten stories high, and will contain publication offices of the Board, large and small halls, and various offices and apartments of other kinds. The exercises at the opening included a historical address by Judge Robert N. Wilson, President of the Board, and other addresses by Jerre Witherspoon, D.D., of Baltimore, and B. L. Agnew, D.D., of Philadelphia. Other men eminent in the Church took part in the service. This building, with the Presbyterian building in New York, will give to the denomination probably the finest buildings of any denomination in the United States.

Unfermented Wines at the Sacrament Another indication of the widespread temperance sentiment in the churches is found in the fact that so large a number now use unfermented wine at the sacrament of the Lord's Supper. Probably a majority of the American churches have discarded fermented wine. The following figures, which we quote from an exchange, concerning the use of unfermented wine at the Lord's Supper, are suggestive of the general sentiment. In Scotland already 630 churches, representing various denominations, are known to have adopted this custom—among them 147 of the Free churches and 144 of the United Presbyterian churches; while almost all the Congregational, Evangelical, and Baptist congregations in the country use the unfermented wine. Many of the strongest Nonconformist churches in England have already given up the use of fermented wine. This is only one indication of the feeling in the Christian Church, but it shows very clearly the trend of that feeling. It might be added that some churches in England, as, for instance, Carr's Lane Chapel in Birmingham, use two kinds of wine—unfermented for abstainers and fermented for others. A blue ribbon on the cup indicates which is intended for the abstainers—who, by the way, are rapidly increasing in number, in that church at least.

Florence Medical Mission The "Florence Medical Mission," of Florence, Italy, sends us a report of good work done during the past year. The Mission was open from November till the last of May, cases being treated as late as the last of June. It has a Sunday-school in session from November until June; a soup-kitchen carried on from the beginning of December to the middle of April; and during the summer months, from the last of June until after the first of September, it supports a "Home" at Viareggio. Last year the latter received 117 inmates—35 boys and lads and 82 girls and young women. The report shows an increase in the work of the Medical Mission; and it appears to be doing a good work in ministering to the souls as well as the bodies of the sick and suffering. Many have confessed their faith in Christ and united with a neighboring church. The director of the medical-surgical work, Dr. Paggi, who has been connected with the Mission eight years, has a scheme for a cottage hospital to be added to the present equipment. It is felt that that would prove, not only a great help to the medical and surgical department, but to the spiritual as well. The report describes many interesting cases which have received attention and help, and pays tributes to various faithful friends who have labored there during the past, some of whom are now leaving for other fields. This work is undenominational, and the majority of those helped are Roman Catholics. The report says: "Our object is to proclaim Christ as the Saviour, the One Saviour needed by all, and ready to save all, whether preached in a Catholic country or a Protestant one."

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Books and Authors

New Books

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending October 30. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

The Prophets of the Christian Faith (The Macmillan Company, New York) is a republication of the series of articles so entitled which recently appeared in The Outlook. The value of this series of articles consists in several elements. It attests and illustrates the continuity of the prophetic gift. The line of prophets which began with Moses did not end with Paul. The prophets were forthtellers rather than foretellers; and this forthtelling, this speaking by the Spirit of God, this interpreting the divine consciousness within men to themselves, did not cease when the Church of God broke out beyond the boundaries of Palestine and overflowed Europe. In the second place, it emphasizes the reality and importance of prophetism, which is individual, in antithesis to institutionalism, in which the ecclesiastic has been too often inclined to think the whole history of the Church is comprised. The prophets, rather than the priests or the philosophers, have made the Church what it is, because they have inspired that life of which the Church is at once an exponent and a dwelling-place. In the third place, this series introduces to the readers of this volume, not merely the outer lives, but the spiritual experiences and the essential messages, of the great divine messengers, beginning with Isaiah and ending, so far as this book is concerned, with Bushnell and with Maurice, and these lives as interpreted by prophetic spirits in our own time. As a volume of religious biography, illuminating and quickening the faith of those who read it, it deserves and will have a high place.

Christian Ethics, by Thomas B. Strong, M.A. (Longmans, Green & Co., New York), contains the Bampton Lectures for 1895. The phrase "Christian Ethics" has sometimes been criticised, as has the phrase "Christian Sociology," on the ground that ethics and sociology are simply sciences and are to be wrought out in a purely scientific spirit and by the scientific method. Mr. Strong justifies the title to his volume by his claim that the Christian science of ethics is distinctly a new science; that the incarnation adds a new factor in human life and furnishes a new moral foundation. "The Christian theory of moral life is not merely a new formulation of the old experience; nor is it merely a restatement of the old truths with certain new virtues added, but it is a view of life based upon a radically different experience of facts." That fact is a new and divine life, a life of union with the Father, illustrated in the life of Christ, by which that union is made possible for all mankind. Out of this grow what the author calls the theological virtues—faith, hope, and love, which throw a new light upon the old problem of the end of life, and produce a profound effect upon the nature of man and upon his position both toward God and toward his fellow-man. It is in the working out of this new and Christian conception, as distinguished from the Pagan and the Jewish conceptions of ethics, that the value of this volume consists. It is thus not merely an interpretation of Christ's teachings, but an attempted scientific exposition of the new and divine life which spontaneously grows out of union with the Father in and through his Son.

An Introduction to the History of the Church of England from the Earliest Times to the Present Day, by Henry Offley Wakeman, M.A., of Oxford (The Macmillan Company, New York), traces in a single volume of five hundred pages the history of the Church in England, beginning with the planting of the Church in Britain about 200 A.D., and ending with the Oxford Movement and its results in the latter part of the present century. The volume appears to us to be written in a non-partisan and truly historic spirit, though from the point of view of an English Churchman. The author, in a note, argues at considerable length the validity of the English orders. He holds to the organization of the Church of Britain prior to papacy, though he does not make it clear that any present English episcopate has been derived except through the Roman episcopate—that is, through Augustine. His treatment of both the Puritans and the Methodists is fair-minded. The book is not especially interesting in style, nor are the dramatic elements in the history vividly brought out.

The Age of the Great Western Schism, by Clinton Locke, D.D. (The Christian Literature Company, New York), and *Europe in the Middle Age*, by Oliver J. Thatcher, Ph.D., and Ferdinand Schwill, Ph.D., cover something of the same period of European history. The former volume deals, of course, wholly with the Christian Church and with European events in their bearing on the Christian Church. It treats of such characteristic events as the Advent of the Flagellants, the Battle between the Popes, Huss and the Council of Constance, John Wyclif, Tauler and the German Mystics. The second volume is in form, but perhaps not in fact, more of a compend. The object which it aims to serve is that of a serviceable text-book of the history of the Middle Age for the use of the freshman and sophomore classes in the American college. It is accompanied with ten useful maps, with chronological tables, and with a full index. A fuller table of contents would have added much to its value as a text-book.

God the Creator and Lord of All, by Samuel Harris, D.D., LL.D., Professor of Systematic Theology in Yale University—two volumes (Charles Scribner's Sons, New York)—contains, it is to be presumed (for the volumes contain no preface), the substance of Dr. Harris's theological lectures in Yale Theological Seminary. We must leave any estimate of this book for a future review.

Volume I. of *The Life of Napoleon Bonaparte*, by William M. Sloane, Ph.D., L.H.D., Professor of History in Princeton University, is laid on our table. The work is to be sold by subscription only. It is a superb piece of book-making. The colored illustrations take rank among the very best which we have ever seen of color-printing. The thoroughness of Professor Sloane's studies and the conscientiousness of his work we may assume are so well known that these qualities need no indorsement from us. Of his point of view, and of his estimate of Napoleon and his life, character, and work, we shall have something to say hereafter. It must suffice here simply to note the publication of this work in permanent form, and to say, what is undoubtedly true, that it is an important contribution to Napoleonic literature. (The Century Company, New York.)

Few chapters of recent history are more fascinating than that which Mr. Charles Howard Shinn has told in *The Story of the Mine*, as illustrated by the Great Comstock Lode of Nevada. (D. Appleton & Co., New York.) This is the latest addition to the very interesting Stories of the West Series, planned for the purpose of presenting significant phases and characteristic types in the evolution of the West. The first volume, on "The Story of the Indian," was an admirable piece work; of Mr. Shinn's account of the mine is not less admirable. He has not aimed to give a complete history, but to select and describe typical mining development, a typical mining community, and typical mining character. The phase of social and industrial life which he describes is both interesting and picturesque. Mr. Shinn has drawn his picture skillfully and sympathetically; he knows the country and people at first hand, and his book bears the impress of first-hand work.

Mr. James Schouler, the author of "A History of the United States under the Constitution," has published through Messrs. Dodd, Mead & Co., New York, a handsome volume entitled *Historical Briefs*. Half of the volume is occupied by these briefs, and half by biographical matter. The six papers on Historical Grouping, The Spirit of Research, Historical Industries, Historical Monographs, Historical Testimony, and Historical Style are of great value, but may not prove more popularly interesting than those on Parkman, on Lafayette's Tour in 1824, on Monroe, and on Polk. As to connection with present and pressing problems, nevertheless, we have found the paper entitled "Reform in Presidential Elections" of greatest help. After every recent Presidential election there has been an outcry for the reform of the manner of choosing our chief executive. While the present basis for the electoral proportion by the States has its merits, yet there is much reason for Mr. Schouler's assertion that we should sweep away our superfluous Electoral College. The present intervention of the House of Representatives should be abolished, according to our author, trusting that a popular plurality shall elect.——Another volume of *American Orations* has been issued by Messrs. G. P. Putnam's Sons, New York. These are studies in American political history, edited by Alexander Johnston, the late Professor of Jurisprudence and Political Economy at Princeton, and have now been re-edited by Professor James Albert Woodburn, of Indiana University. These volumes contain selected specimens of eloquence upon such important epochs of our history as colonialism, constitutional government, the rise of democracy and that of nationality, the anti-slavery struggle, the Civil War, free trade and protection, finance, and civil service reform. The volume just issued contains orations by King, Pinkney, Phillips, Adams, Calhoun, Webster, Clay, and Sumner. Professor Johnston's introduction on the anti-slavery struggle is a capital piece of work, and Professor Woodburn's historical and textual notes are very helpful.——The latest addition to the "Story of the Nations" series (G. P. Putnam's Sons, New York) has been written by the Hon. J. G. Bourinot, Clerk of the Canadian House of Commons. *The Story of Canada* has a peculiar value for Americans in the United States. For many years occurrences on either side of the St. Lawrence were occurrences in a common country, and even now such an event as the change of government from the control of one party to another has for us a significance which no change of government in any other part of the world could have. We are bound to Canada as to no other land, and, while the ultimate amalgamation of the two countries may be settled in the very dim future, yet we have now to a certain extent a commercial, political, and moral union which finds continual expression. The Manitoba school question, for instance, could not have been settled as it was without the knowledge of the deep sympathy of the great Republic across the border with the struggling province. Hence it is that this history of Canada, so well written and so entirely "up to date," deserves a popular welcome.——Miss Elizabeth S. Kirkland's short histories of England and France have now received the addition of *A Short History of Italy*. (A. C. McClurg & Co., Chicago.) As Miss Kirkland takes us over the entire period from the fall of Rome in 476 to the present time, we have in concise form a long-needed *aperçu;* not so short as Cantù's "Storia di Italia," and not having anything like the literary merit of the works of Symonds, "Vernon Lee," and others who have taken up special periods, this small volume well fulfills its author's attempt, and will perhaps be of greater popular value than a more ambitious work. All students of a nation's history need to have a general survey of the whole history before attending to particular portions, and it has hitherto been the misfortune of all students of the history of Italy that their attention has been, for the most part, fastened to one particular period on which they enjoyed a flood of light, but which left the other portions in proportionate darkness.

The Harvard Historical Studies, published by Messrs. Longmans, Green & Co., New York, under the direction of the Department of History and Government of Harvard University, will comprise works of original research selected from the recent writings of teachers and graduate students in the University. Two volumes have just appeared. The first is *The Suppression of the African Slave Trade*, and is by Dr. W. E. Burghardt Du Bois, now a professor in Wilberforce University, Ohio. The author is a negro, and his monograph is an admirable piece of work. It is based upon the study of National, State, and

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colonial statutes, Congressional documents, and reports of societies. We learn about the rise of the English slave trade, the planting of colonies, the character of the farming and of the trading colonies, slavery during the Revolution and during the Federal convention time. More interesting, however, are the chapters on Toussaint L'Ouverture and the anti-slavery effort from 1787 to the final crisis. The volume is admirably indexed, and there are various valuable appendices.——The second of the Harvard Historical Studies is a description of *The Contest over the Ratification of the Federal Constitution in the State of Massachusetts*, and is by Mr. Samuel Bannister Harding. A right comprehension of the party struggles in National politics (by which the interpretation of our Constitution was fixed) cannot be attained except through a more thorough study of the internal political history of the States, and this, the author's aim, is exactly fulfilled by his book.

Mr. James Lewis Cowles is the author of what he calls a practical solution of the railroad problem. The book is entitled *The General Freight and Passenger Post*, and is published in the "Questions of the Day" series. (G. P. Putnam's Sons, New York.) Mr. Cowles's solution of the railroad problem rests upon the fundamental principles that railways are post-roads, and are, therefore, subject, both as to State and inter-State commerce, to the eighth section of Article I. of our Constitution; that railway-trains are post-wagons, and the post-office can fulfill the object of its being only when these post-wagons are entirely subject to its jurisdiction; that the transportation of persons and property is as legitimate a function of the post-office as is the transportation of letters. There are other principles, but these are the main ones.——The Rev. Morgan N. Sheedy, the first President of the Catholic Summer School of America, has put forth a little volume entitled *Social Problems*. (D. H. McBride & Co., Chicago.) The author divides his work into two parts, "The Church and the Wage-Earner" and "Socialism and Socialists." There is much helpfulness and suggestion in the volume.

Two of the recent numbers of *The Portfolio* have as their subjects "Richmond," by Dr. Richard Garnett, and "The Life of Velasquez," by Mr. Walter Armstrong. Dr. Garnett lays us under additional obligations by his carefully written monograph on artistic and historic Richmond, while Mr. Armstrong's contribution (which we are glad to see is to be made yet more important by a sketch of the art of Velasquez) is a strong and vigorous treatment of a strong and vigorous life. The reproductions of pictures from the great artist are admirable. Dr. Garnett's "Richmond" would make a charming little book, but Mr. Armstrong's "Life of Velasquez," supplemented by his promised essay on the art of the great Spaniard, should by all means be published as a book.——Recent numbers of *The Magazine of Art* (The Cassell Publishing Company, New York) have been remarkable for some admirable articles. The election of Mr. Poynter as President of the Royal Academy gives us a special interest in the series of articles on the Academy, a series accompanied by capital illustrations. The articles entitled "Sir Edward Burne-Jones," "Lord Leighton," "Sir John Millais," and "Applied Art in East London" are equally timely and interesting.

Mr. John Owen has made a substantial contribution to literary study, from the interpretative side, in his examination of the *Five Great Skeptical Dramas of History*. (G. P. Putnam's Sons, New York.) Mr. Owen, it will be remembered, is the author of a volume on "The Skeptics of the Italian Renaissance," and another on "The Skeptics of the French Renaissance." In this volume he analyzes from his own point of view "Prometheus Bound," the Book of Job, "Hamlet," "Faust," and Calderon's "The Wonder-Working Magician." These plays, in the interpretation of Mr. Owen, each and all typify humanity in its great struggle against the powers of the universe. The volume is suggestive and will have fuller treatment.

It was a happy hour for his readers when Mr. Howells turned, as he has done so often of late, in an autobiographical direction. The latest collection of his short papers, *Impressions and Experiences*, is in some chapters a series of reports of his own life, and in all chapters of things he has seen or of experiences in which he has shared. The chapter on "The Country Printer" gives an account of his own childhood; "The Tribulations of a Cheerful Giver" is a capital illustration of Mr. Howells's delightful humor; while "Glimpses of Central Park and New York Streets" afford him ample scope for his charming descriptive faculty. (Harper & Brothers, New York.)

A great many volumes now stand to the credit of Miss Sarah Orne Jewett, but she has neither exhausted the interest of her material nor the freshness of her feeling. No writer has held more conscientiously to her own line of work, or has kept her own standards, or has sustained the high level of workmanship more steadily, than Miss Jewett. Her latest volume, *The Country of the Pointed Firs*, does not take one into a new field, but it is full of the close observation, the sympathetic feeling, the delicate humor, and the general veracity which characterized all its predecessors. (Houghton, Mifflin & Co., Boston.)

The *Letters of Victor Hugo* to his family, to Sainte-Beuve, and to others, edited by Paul Meurice, have been issued in a single substantial volume by Messrs. Houghton, Mifflin & Co., and are likely to add materially to what may be called the Hugo literature; that is to say, they throw light on the turning-points and the motives in the career of one of the most striking figures in modern literary history. The letters cover the period from 1815 to 1845.

Few volumes of the season have surpassed in quiet charm E. Boyd Smith's account of the little village of Valombre. Under the title *My Village* Mr. Smith gives a picture of the French peasant and provincial life, full of color, keen characterization, and nice study of manners, customs, and men. The volume is illustrated, humorously and sympathetically, with a series of pen pictures. (Charles Scribner's Sons, New York.)——A very dainty book in the attractive Arcady Library is Mr. John Buchan's *Scholar Gipsies*—a volume of out-of-door studies which find their landscape mainly in the upper valley of the Tweed, and which combine pictures of nature, glimpses of character, bits of sentiment, touches of criticism, a little moralizing, and a good deal of sympathetic description. This volume is handsomely made, in a quiet way, and contains a number of illustrations. (The Macmillan Company, New York.)

There is an element in human nature which makes most of us enjoy reading of the deeds of clever rascals. Lately "Twelve Bad Men" had a popular success; now we have *A Book of Scoundrels*, by Charles Whibley. Jonathan Wild, Sixteen-string Jack, Jack Sheppard, Cartouche, Deacon Brodie (already celebrated by Mr. Stevenson), and many less known rascals are discussed. The author, in his introduction, inquires curiously into the qualities constituting a great scoundrel, in the ironical vein which Fielding and Thackeray used so skillfully on this same topic. (The Macmillan Company, New York.)

Mrs. Elizabeth Stuart Phelps Ward has published through Houghton, Mifflin & Co. (Boston) a delightful book of reminiscences entitled *Chapters of a Life*, to which we shall refer later. Other books for later notice will be: Mr. Gilbert Totten Woglom's *Parakites*, a treatise on the making and flying of tailless kites (G. P. Putnam's Sons, New York); Mr. Eben J. Loomis's *An Eclipse Party in Africa* (Roberts Brothers, Boston); and *Lawns and Gardens*, by N. Jönsson-Rose (G. P. Putnam's Sons, New York).

Mr. E. F. Benson, the author of "Dodo," has written a novel called *Limitations*, which is much less rowdyish than his first book. There is much more talk than plot, and the occasional touches of wit are not frequent enough to enliven the mass. (Harper & Brothers, New York.)——Captain Marryat's *The King's Own* was one of his first novels, and he was quick to admit its great faults of construction. It has, however, many amusing passages. It is now added to the edition of Marryat's novels published by Macmillan & Co. (New York).——*Green Fire*, by Fiona Macleod, is a story of Brittany and of the Hebrides, with a background of mysticism and superstition; in style it is too rhetorical and exclamatory. (Harper & Brothers, New York.)——*The Final War*, by Louis Tracy, forecasts the much-feared general European war of the future. America also is involved. The end is universal peace, and the lesson is, Why not have the peace without the war? In its details the book is fertile in invention and in part plausible. (G. P. Putnam's Sons, New York.)

The Wheels of Chance, by Mr. H. G. Wells, the author of "The Time Machine" (Macmillan & Co., New York), is a piquant story, with some of the satire which characterizes Mr. Wells's other volumes. There is not a little vigorous philosophy in this tale.——*A Fearless Investigator* (A. C. McClurg & Co., Chicago) is a brightly told tale from an anonymous author. It is full of sharp "Bostonisms," and the development of Spiritualism plays a leading part in the book.——*The Epistolary Flirt* is a conversational drama "in four exposures," by Emerie Amory. (Way & Williams, Chicago.) The persons of the piece consist of a woman who writes verses, a man who writes verse, and a man who writes poetry. The conversation is often clever, but the whole affair seems too "rapid."

A Rebellious Heroine, by John Kendrick Bangs, is the story of a realistic novelist who is conquered by his heroine and falls in love with her. The situations are often amusing. The wonder is that any man should love so rude a heroine.——*Robert Urquhart*, by Gabriel Setoun (R. F. Fenno & Co., New York), is a Scotch story possessing a certain degree of strength. Courageous indeed is the writer to-day who brings his work in contrast with that of Ian Maclaren, Crockett, and J. M. Barrie. Comparison between these masters and the lesser lights there cannot be.

The season is prolific in readable boys' books. The late Colonel Thomas W. Knox, just before his final illness, wrote *The Land of the Kangaroo*. Colonel Knox knew Australia well, and through the imaginary adventures of two boys he gives much information about the animal life, physical features, oddities of nature, and social and political history of the island continent. (W. A. Wilde & Co., Boston.)——The same publishers send us Ellen D. Deland's *Malvern*, a "neighborhood story" full of love of children and wisdom in their ways; *Above the Range*, a Western story for girls, with glimpses of Indian child life, by Theodora R. Jenness; and *A Medal of Honor Man*, by Charles Ledyard Norton, a patriotic story forming one of the "Fighting for the Flag" series.——Mr. Frank R. Stockton, in his *Captain Chap*, tells of a party of boys who, starting for a short sail in Pennsylvania, meet one mishap after another, bring up with their boat (well named The Rolling Stone) in Florida, and there have adventures galore. (The J. B. Lippincott Company, Philadelphia.)——George Manville Fenn is among the best of English writers of boys' stories; *The Black Tor*, a tale of the times of James I., will please its sought-for audience. It abounds in fighting. (Same publishers.)——Mayne Reid never wrote a better boys' book than *The Young Voyageurs;* it deserved reprinting. (G. P. Putnam's Sons, New York.)——The same firm sends us *The Long Walls*, a tale of treasure-seeking by an American boy in Greece. The authors are Elbridge S. Brooks and John Alden.——A series of *Historical Tales* tells simply and well the "romance of reality." Mr. Charles Morris is the author. Rome and Greece are treated in separate volumes. There are many good pictures. (G. P. Putnam's Sons, New York.)——We have in former years spoken with warm commendation of Mrs. Sarah G. Morrison's "Chilhowee Boys" books as free from sensational effect and wholesome in all ways. These lads now leave their mountain home for a Tennessee college, and the history of *Chilhowee Boys at College* and on the journeys to and fro is well worth reading. (T. Y. Crowell & Co., New York.)

Mr. William D. Moffat has published, through Messrs. Arnold & Co., Philadelphia, *Not Without Honor*. This is the story of a boy who goes to New York and engages in newspaper work. There is a commendable avoidance of sensationalism.——Messrs. Walter Camp and Lorin F. Deland have put forth an exhaustive treatise on *Football*. (Houghton, Mifflin & Co., Boston.) The main object of this book is to prove that brains will always win over muscle, and to that end the

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authors give us not only the history of football and an explanation of the game as now played, but also the method of organizing a team, of training a team without a second eleven, the explanation of individual positions and their relationships, of blocking, of breaking through, of opening holes in the line, of interfering for the runner, of kicking, of team-play, and of the general system of coaching. Most of our readers will believe with the authors that the great popularity of football is not without its reasonable warrant, and that it calls out not only bravery, obedience, and self-control, but also perception, discrimination, and judgment.

Famous Givers and Their Gifts, by Sarah K. Bolton (T. Y. Crowell & Co., New York), is a collection of sketches of men and women who have contributed from their wealth to support educational institutions. The book is illustrated by portraits of many of the givers. The same publishers have just issued an exquisitely bound collection of *Household Stories*, by the brothers Grimm, translated by Lucy Crane, with illustrations by Walter Crane. The book will be a most welcome gift to the child who has imagination. It would be a stupid child indeed who would not yield thought and time to these wizards. The translations are well done.——Ginn & Co., New York, have added *Autumn*, Part I., to the series of "All the Year Round" readers. A short and valuable essay on methods of teaching in the St. Paul's schools, by the author of the series, Frances L. Strong, is the preface of the book. These books, more than reading-books, are intended to develop all the faculties of the child.

Some one has said of Bret Harte's heroes that they are always men's men. This is true. Yet he sometimes creates a hero who is also a woman's hero, as, for instance, Barker, in *Barker's Luck and Other Stories*. (Houghton, Mifflin & Co., Boston.) "A Yellow Dog" is raised in the scale of development and becomes human, while the "Mother of Five" is worthy the pen of Kate Douglas Wiggin, whose *Marm Lisa* is published by the same house. "Marm Lisa" leaves the reader enveloped in a mist of happy doubt as to whether "Marm Lisa" found her earthly heaven in a kindergarten or a settlement, or whether there exists somewhere that happy combination of the two that would make paradise anywhere. "Marm Lisa" inspires the reader with new hope. The redemption of the world in the flesh is possible, and will be accomplished soon. Mrs. Grubb is a fine piece of character-drawing; she is the new woman from a new social standpoint. Does Mrs. Wiggin try to make all her readers comprehend the truth that some have grasped, that there are men who possess the divine gift of the "eternally womanly"—men who have the instinct that mothers the world? The prayer of Mistress Mary should be the possession of every kindergartner and of every woman. We wish there had been no fire, and are sorry that Mistress Mary wears that glittering steel band in her hair. The book is one that leaves the reader more hopeful, and with more faith in the world of men and women. ——Among the most entertaining of the children's stories this year is *The Court of King Arthur*, stories from the land of the Round Table, by William Henry Frost. (Charles Scribner's Sons, New York.) The stories are told from the point of view of a little girl traveling over the lands of King Arthur with him and his court.

This is a mother's age as well as the age for children. The almost daily appearance of books that have for their object the purpose of training mothers is proof of the hold that maternity has on the world at this close of the nineteenth century. *Seed-Thoughts for Mothers* contains selections from the writings of leading educators, arranged for daily readings. The editor is Mrs. Minnie A. Paull. (Thomas Y. Crowell & Co., New York.)

Mrs. William Starr Dana has just written a delightful book for the children who love plants and flowers, and the children who should be taught to love them. Every admirer of "How to Know the Wild Flowers" will welcome *Plants and Their Children*. (American Book Company, New York.)

Books sometimes make as positive impression by their appearance as do people. It is this that makes book-making so important to authors. *The Joy of Life*, by Emma Wolf (A. C. McClurg & Co., Chicago), as it lies on the desk, gives the impression that it is a collection of every-day spiritual receipts. Instead, it is a strong dramatic story, having for its heroes—for there are two—two brothers. One is the embodiment of duty—every other sense, emotion, and desire schooled to the point of obliteration save this; the other, a loving dreamer of high purpose, having a love of mankind, a tenderness for all things human, for all things having life. There are also three girls in the story—one shadowy, one strong and inspiring, and one who keeps the usual average of womanly character, and who is seemingly used as a measurement for the others. The story is one that leaves a deep impression on the reader. The title is a poor one for the story, and the dress emphasizes this mistake.

The Rev. J. A. Davis, a missionary to China, has written *The Young Mandarin*, a story of Chinese life. (Congregational Sunday-School and Publishing Society, Boston.) The author says in the preface that the story is not all fact nor all fiction. It is a realist's description of life in Amoy.

Every lover of nature is indebted to Florence A. Merriam for her delightful book, *A-Birding on a Bronco*. (Houghton, Mifflin & Co., Boston.) The reader goes over the prairies, through the hedges and woods, with this writer. There is evinced a rare sympathy with bird life that gains revelations of these shy creatures, of their home ways. Many lovers of birds could travel over the same ground, through the same paths, but "having eyes they see not," and need this book to discover the beauty, the instinct of love that dominates these feathered creatures to whom the promise of remembrance is given.

Mr. C. E. D. Phelps is the author of a small book of verses entitled *Echoes from the Mountain*. (G. P. Putnam's Sons, New York.) The matter of these verses is better than their manner.

Miss Florence P. Holden's practical suggestions to those who look and listen, published under the title *Audiences* (A. C. McClurg & Co., Chicago), is an attempt to put into the hands of those who look at pictures, architecture, or etchings, who read poetry, or who hear music or the musical drama, those principles and that knowledge which contribute to intelligent enjoyment and appreciation.

Literary Notes

—The last London home of Sydney Smith is about to be demolished.

—Mr. William Watson, the poet, has returned to England from Madeira.

—A monument to the brothers Grimm, the popularity of whose fairy tales has eclipsed their philological work, has just been erected at Hanau.

—Mr. Howells's new novel, "The Ragged Lady," is to appear in "Harper's Bazar," and his novelette, "A Pair of Patient Lovers," in "Harper's Magazine."

—"The Academy" is about passing to a new editor, Mr. Lewis Hind, lately editor of the "Pall Mall Gazette," who will, it is supposed, introduce some of the features of that publication into the staid old "Academy."

—Philip Gilbert Hamerton, at the time of his death, had completed his autobiography up to his twenty-fifth year, when he was married. The narrative has been continued from that time by his widow, and will be published soon.

—A volume of travels, written by a private secretary, but recording the impressions made upon the Czar of Russia while traveling through Egypt and India, has just been published in London. Hundreds of illustrations are scattered through the two volumes already published.

—Mr. Henry Hoyt Moore's careful and interesting study of "Utopias: Ideal Social Systems, Ancient and Modern," has been published in pamphlet form by the Brooklyn Ethical Association. Mr. Moore has not only described the various Utopias, but has criticised them very intelligently from the evolutionary standpoint.

—Mr. C. L. Shadwell, of Oriel College, Oxford, has prepared for the press an unfinished romance, by the late Walter Pater, entitled "Gaston de Latour." The scene is laid in France, at the period of the massacre of St. Bartholomew, and the central figure is drawn upon lines corresponding to "Marius the Epicurean."

—We read that when Mr. Richard Harding Davis met Li Hung Chang at St. Petersburg and was asked by the venerable statesman the customary questions—namely, as to how old and how rich he was and what he did—he replied, "I write books." "Why do you write?" asked Li; "are you not strong enough to work?"

—The volume commemorative of William Morris will be an elaborate survey of his labors as "an industrial and decorative artist, preserver (as distinguished from 'restorer') of ancient monuments, and general worker in the æsthetic movement of the day." Mr. Aymer Vallance, a disciple of Morris's, is the author of the book.

—The late M. Challemel-Lacour, ex-President of the French Senate, was a well-known contributor to the "Temps," the "Revue des Deux Mondes," the "Revue Nationale," and the "Revue Politique," writing on literature, art, politics, and philosophy. In 1893 he was elected a member of the French Academy as the successor of Ernest Renan.

—That sterling old publication, the "Bibliothèque Universelle," recently reached the hundredth year of its existence. The centenary celebration lasted three days. It began at Geneva, where the "Bibliothèque" was published for seventy years, and where it has still its archives. The celebration concluded at Lausanne, the "Bibliothèque's" present home.

—Not long before his death William Morris said to a friend, "I have enjoyed my life—few men more so." When he was talked to concerning the peril of such a life of intellectual tension as his, he laughed at the talker. "Look at Gladstone," he would say; "look at those wise owls, your chancellors and your judges. Don't they live all the longer for work? It is rust that kills men, not work."

—Mr. Henry Osborn Taylor's new book, entitled "Ancient Ideals: A Study of Intellectual and Spiritual Growth, from Early Times to the Establishment of Christianity," will shortly be published. The work is an attempt to treat human development from the standpoint of the ideals of the different races as these ideals disclose themselves in the art and literature, in the philosophy and religion, and in the conduct and political fortunes of each race.

—Mr. Harold Frederic informs us that "vast editions are becoming more and more the rule as the area of England's new novel-reading class expands. Unwin throws 35,000 copies of Crockett's 'Gray Man' into the market in a lump, and Skeffington got 36,000 of Marie Corelli's ridiculous 'Murder of Delicia' subscribed in advance of publication. By combining English and American subscriptions we get, too, a first edition of 45,000 for Ian Maclaren's 'Kate Carnegie.'"

—"Will it not a little astonish Americans," says the Chicago "Times-Herald," "to know that Liverpool—hard, prosaic, commercial Liverpool—enjoys the reputation of giving to art and letters more modern notables than any other town in the United Kingdom? And that, too, in face of the fact that there is very little local appreciation of literary genius! Among the brainy and gifted Liverpudlians are Mr. Gladstone, William Watson and Richard Le Gallienne, the poets, Hall Caine, Sir Edward Burne-Jones, Hugh Arthur Clough, William Edwards Tirebuck, James Ashcroft Noble, and others."

[For list of Books Received see page 878]

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The Barrie Dinner

The Aldine Club, of this city, which has entertained many notable guests and gathered many distinguished people around its board, never gave a more successful and interesting dinner than that which was tendered, on Thursday evening of last week, to Mr. J. M. Barrie, the novelist, and Dr. W. Robertson Nicoll, the editor of the "British Weekly" and of the London "Bookman." Among the eminent men of letters and editors who were seated at the guest-table were Mr. Howells, Mr. Cable, Mr. Warner, Mr. Aldrich, Mr. Page, Dr. Weir Mitchell, Mr. R. W. Gilder, Mr. E. L. Burlingame, Dr. Shaw, and Professor Woodrow Wilson. Among other men of note who were present were Mr. Francis Lynde Stetson, Mr. J. Kennedy Tod, President of the St. Andrew's Society, Messrs. Frank H. Dodd, Charles Scribner, William Appleton, M. H. Mallory, Frank H. Scott, and James T. Harper. Mr. Hamilton W. Mabie presided. In front of the guests of the evening was a charming reproduction of the house in Thrums, with its famous window. The decorations of the table, which were made under the direction of Mr. A. W. Drake, were, as usual, extremely tasteful and appropriate. Mr. Barrie, as his work suggests, is a man of great simplicity, genuineness, and modesty, and the speeches, while very warm and friendly, were characterized by a moderation which was no small tribute to the guest. When he rose to speak, Mr. Barrie was greeted with the most genuine cordiality. He spoke very quietly, without gestures, in an easy, conversational, and delightful tone, and his speech was pervaded by the humor and simplicity which have given so much charm to his books. He said in part:

I wish I were not so terrified at the sound of my own voice, so that I could say how much we value the honor you do us this evening. But there is no denying I am a dumb dog—have been all my life. This is the only dinner that ever was given to me [laughter], and I have but just now experienced a passionate desire to get beneath the table. I have dreaded this moment all the week, and at times I have actually wished that the silver candidate would be elected, for then none of you millionaires would have been able to pay for this dinner. I am sure you are all millionaires. I have had to give up many preconceived ideas of Americans since I came here, but this one about millionaires I will stick to. I asked some publishers here if the authors weren't all millionaires, and they said they didn't know for certain, but that they all ought to be. The authors' opinion of the publishers I have not asked.

Five minutes after I landed here I was asked by a reporter for my views on the money question, but I referred my questioner to my publisher. I have been asked many questions by reporters here, but the commonest one, I think, is what were the names of my books. Of course I always gave the list, and the next day I read with pleasure that I was Mr. Barrie, "whose books have drawn laughter and tears from all of us." One reporter was charmed with my "Beside the Bonnie Brier Bush." I said he was very kind to say so, but Dr. Nicoll corrected him. Then he explained that he meant, of course, "The Stickit Minister," and when he found that that was also a mistake he declared that what he really meant was that charming serial now running in "The Century" and called "Silly Tommy." Another reporter asked me if I intended on my return to write a book of American notes, like those "Charles Dixon" had written.

Another thing that my questioners have greatly desired to know is what I think of the American girl; but I have told no one that, and I shall tell it to no one except the American girl herself: I think I have already told it to one or two. The thing that has struck me most of all about your country is your colleges and universities—so many of them you have. I think they are the most splendid things in America. The ones I liked best of all are the colleges for girls, and the college for girls I liked best of all was Smith College, at Northampton, Mass. The Smith girl I liked best of all was—er—well, the only speech I ever made I made at Smith College, and the Smith girls made me promise not to address any more colleges for girls.

What impresses me especially about this gathering is to see so many publishers and authors gather here, all quite friendly. Times have changed since a certain author was executed for murdering his publisher. They say that when the author was on the scaffold he said good-by to the minister and to the reporters, and then he saw some publishers sitting in the front row, below, and to them he did not say good-by. He said instead, "I'll see you later." I thank you all from the bottom of my heart for this kindness, and I assure you that I shall never forget it as long as I live.

Dr. Nicoll received a welcome not less cordial than did Mr. Barrie, and made a speech full of fresh and incisive comment in a voice at once vigorous and melodious, closing with a reference to the ties between this country and England which was entirely free from sentimentality and from the commonplace, and which won the hearts of his hearers. He said that he was no speechmaker, and that he was in a peculiarly difficult position, being the proud proprietor of eleven anecdotes, no one of which he dared repeat, because Mr. Barrie was familiar with them all. Those same anecdotes, he said, had taken on a canonical form. They could not be added to nor subtracted from. He then went on to give some pertinent impressions he had formed of the conditions of literature in America. "At a time when new books were exceedingly expensive in England," he said, "your authors could be published more cheaply, because there was no copyright. The course was wrong, but the result was that Longfellow was more read in England than Tennyson, and Emerson than Carlyle. I don't defend the piracy, but I don't know that I am altogether sorry to have lived in less ethical times than these."

Dr. Nicoll regretted that poetry and history and criticism had been driven out of the field to so great an extent by fiction and journalism. He closed by referring to the kindly spirit that existed in England toward America, saying that when the German Emperor recently meddled in England's affairs, the hand of every Englishman could almost be seen feeling its way to his sword, but that after President Cleveland's message on the Venezuelan question there existed the determination that, come what would, England should resort to every means rather than come to combat with America. "I do not see that weariness is in England's heart, or languor on her brow," said the speaker, "but if failure or death should come, we should have one consolation. We should be proud of having been your mother."

Mr. Howells, who rarely speaks, but who, when he does, always speaks to the point and to the pleasure of his auditors, after expressing his admiration for Mr. Barrie, commented upon Dr. Nicoll's remarks, and made some very interesting suggestions with regard to present literary conditions in this country. Mr. Charles Dudley Warner was both humorous and serious, after his usual manner. Dr. Mitchell and Mr. Thomas Nelson Page paid delicate and appropriate tributes to Mr. Barrie's work and genius, and Mr. Cable spoke of Mr. Barrie as a man; of his sincerity, simplicity, and tenderness, and of the fact that he is the most prominent and definitely revealed person in all his stories. Mr. J. Kennedy Tod, President of the St. Andrew's Society, and Mr. John Reid, Vice-President of the Society, admirably represented the Scotch element on the occasion, and combined with the bagpiper to furnish the proper Scotch background for the speeches and sentiment. The dinner was altogether an unusual tribute to the genius of a contemporary writer, and brought together, in an altogether exceptional way, the foremost American authors.

Books Received

For Week ending October 30

AMERICAN BOOK CO., NEW YORK

Dana, Mrs. William Starr. Plants and Their Children. Illustrated by Alice J. Smith. 65 cts.

ARNOLD & CO., PHILADELPHIA

Moffat, William D. Not Without Honor. $1.25.

THE CENTURY CO., NEW YORK

Sloane, William Milligan. Life of Napoleon Bonaparte. Vol. I. $8.

THE CHRISTIAN LITERATURE CO., NEW YORK

Locke, Clinton, D.D. The Age of the Great Western Schism. $2.

CHRISTIAN PUBLISHING CO., ST. LOUIS

Dowling, W. W. Christian Lesson Commentary, 1897. $1.

CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY, BOSTON

Davis, Rev. J. A. The Young Mandarin. $1.50.

THOMAS Y. CROWELL & CO., NEW YORK

Browning, Robert. Saul. Illustrated by Frank O. Small. $1.50.

Bolton, Sarah K. Famous Givers and Their Gifts. $1.50.

Cooper, J. Fenimore. Leather Stocking Tales. The Deerslayer; The Last of the Mohicans The Pathfinder; The Pioneers; The Prairie 5 Vols. $7.50.

Paull, Mrs. Minnie E. Seed Thoughts for Mothers. (Year-Book.) 75 cts.

Grimm, The Brothers. Household Stories. Translated by Lucy Crane. 75 cts.

Loti, Pierre. An Iceland Fisherman. Translated by Helen B. Dole. $1.

Morrison, Sarah E. Chilhowee Boys at College. $1.50.

Duruy, Victor. A History of France. Illustrated. Translated by Mrs. M. Carey. 2 Vols. $3.

DODD, MEAD & CO., NEW YORK

Maclaren, Ian. Kate Carnegie. $1.50.

Schouler, James. Historical Briefs. $2.

R. F. FENNO & CO., NEW YORK

Setoun, Gabriel. Robert Urquhart. $1.

GINN & CO., BOSTON

Harding, B. F. The Strong and Weak Inflection in Greek.

Strong, Frances L. All the Year Round. Part I.: Autumn.

HARPER & BROS., NEW YORK

Bangs, John Kendrick. A Rebellious Heroine. $1.25.

Hardy, Thomas. Under the Greenwood Tree. $1.50.

Benson, E. F. Limitations. $1.25.

Howells, W. D. Impressions and Experiences. $1.50.

MacLeod, Fiona. Green Fire. $1.25.

FRANCIS P. HARPER, NEW YORK

Maxwell, Sir Herbert, Bart. Rainy Days in a Library. $1.50.

D. C. HEATH & CO., BOSTON

Burns, Robert. Select Poems. Arranged by Andrew J. George.

Guerber, H. A. Märchen und Erzählungen. 65 cts.

Hatfield, J. T., and Jessie Eversz. Materials for German Composition.

HOUGHTON, MIFFLIN & CO., BOSTON

Hugo, Victor. Letters. Edited by Paul Meurice. $3.

Camp, Walter, and Lorin F. Deland. Football. $2.

Thoreau, Henry D. Cape Cod. (Holiday Edition.) Illustrated. 2 Vols. $5.

Merriam, Florence A. A-Birding on a Bronco. $1.25.

Phelps, Elizabeth Stuart. Chapters from a Life. $1.50.

Harte, Bret. Barker's Luck and Other Stories. $1.25.

Wiggin, Kate Douglas. Marm Lisa. $1.

Fiske, John. The American Revolution. Illustrated. 2 Vols. $8.

Jewett, Sarah Orne. The Country of the Pointed Firs. $1.25.

Holden, Florence P. Audiences.

J. B. LIPPINCOTT CO., PHILADELPHIA

Morris, Charles. Historical Tales. (Greek.) $1.25.

Morris, Charles. Historical Tales. (Roman.) $1.25.

Fenn, George Manville. The Black Tor. $1.50.

Stockton, Frank R. Captain Chap. $1.50.

Skinner, Charles M. Myths and Legends of Our Own Land. 2 Vols. $3.

LONGMANS, GREEN & CO., NEW YORK

Du Bois, W. E. Burghardt, Ph.D. The Suppression of the African Slave-Trade (1638–1870). $1.50.

Harding, Samuel B. The Federal Constitution in Massachusetts. $1.25.

Strong, Thomas B. Christian Ethics.

THE MACMILLAN CO., NEW YORK

Walton, Izaak. The Compleat Angler. Edited by Andrew Lang. Illustrated by E. J. Sullivan. $2.

Whibley, Charles. A Book of Scoundrels. $2.50.

Buchan, John. Scholar-Gipsies. $1.75.

Abbott, the Rev. Lyman, the Very Rev. F. W. Farrar, the Rev. A. M. Fairbairn, and Others. The Prophets of the Christian Faith. $1.25.

Wells, H. G. The Wheels of Chance. $1.50.

Marryat, Captain. The King's Own. $1.50.

Wakeman, Henry O. An Introduction to the History of the Church of England. $2.

D. H. M'BRIDE & CO., CHICAGO

Sheedy, the Rev. M. M. Social Problems.

A. C. M'CLURG & CO., CHICAGO

A Fearless Investigator. $1.25.

Wolf, Emma. The Joy of Life. $1.

Kirkland, Elizabeth S. A Short History of Italy (476–1878). $1.25.

J. H. MILLER, LINCOLN

Sherman, L. A. Analytical Questions on the Art of Shakespeare. (Julius Cæsar.) 15 cts.

G. P. PUTNAM'S SONS, NEW YORK

Phelps, C. E. D. Echoes from the Mountain. $1.

Tracy, Louis. The Final War. $1.75.

Reid, Captain Mayne. The Young Voyageurs. $1.25.

American Orations. Edited by Alexander Johnston. Re-edited by James A. Woodburn. $1.25.

Brooks, Elbridge S., and John Alden. The Long Walls. $1.50.

Owen, John. The Five Great Skeptical Dramas of History. $3.

Woglom, Gilbert Totten. Parakites. $1.75.

CHARLES SCRIBNER'S SONS, NEW YORK

Frost, William Henry. The Court of King Arthur. $1.50.

Harris, Samuel, D.D. God the Creator and Lord of All. 2 Vols. $5.

Thatcher, Oliver J., and Ferdinand Schwill. Europe in the Middle Age. $2.

Smith, E. Boyd. My Village. Illustrated by the Author. $2.

JAMES T. WHITE & CO., NEW YORK

White, James Terry. Captive Memories. $3.

W. A. WILDE & CO., BOSTON

Peloubet, The Rev. F. N., D.D., and M. A. Peloubet. Select Notes on the International Lessons for 1897. $1.25.

Norton, Charles Ledyard. A Medal of Honor Man. $1.25.

Jenness, Theodora R. Above the Range. $1.25.

Knox, Thomas W. The Land of the Kangaroo. $1.50.

Deland, Ellen D. Malvern. $1.50.

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For the Little People

What He Meant

By Maude Morrison Huey

"When he claps his hands and smiles at me,
With a 'google goo' and a 'guggle gee,'
What does the baby mean?" asked she.
And the fond young mother bent her head
A moment over the cradle-bed.
Then, with a wise, wise look, she said:
"'Tis very plain, now don't you see,
His 'google goo' means 'I love you,'
And 'guggle gee' means 'Come kiss me.'
It's just as plain as plain can be,
That's just what the darling meant," said she.

She asked the papa, and said he,
As he trotted the youngster on his knee,
"Pshaw! now, that's plain enough to see;
Just listen to this," and once again
The rollicking, romping ride began,
And "guggle gee," cried the little man,
As the gay horse trotted and loped and ran.
"Why, 'guggle gee' means 'Git up, gee!'
And 'google goo' means 'I'll fight you.'
You'd better look out, or we'll show you
What is the meaning of 'google goo.'"

Then she asked the question of little Lou:
"Come, little girl, with the eyes of blue,
What means the baby by 'google goo,'
As he clasps his hands and smiles at me,
With a 'google goo' and a 'guggle gee'?"
And she crossed her small hands over her knee,
Did this dear little, wise little maid. Said she,
"Why, 'google goo' means 'Me some, too,'
And 'guggle gee' means 'Play with me.'
I know, for I was a baby," she said,
With a serious toss of her wee bright head.

Now which of the three do you think guessed true
What the baby meant by his "google goo"?

Three Little Brothers

By Mary Helen Fisk

Howard, Raymond, and Ernest were three brothers who lived on a farm with their father and mother. The place they liked best of all to play in was the barn.

Sometimes they found among the hay eggs that the speckled hen had laid; sometimes the hayloft was the scene of a fierce battle that would rage till they heard their father driving the horses in for their dinner; then they were firemen in a big city, and would clamber down the ladder and rival the firemen in their speed—excepting Ernest. He was a chubby little fellow, and was oftener called Chubby than Ernest, whose fat little legs could not get over the ground very fast, and who had a propensity to stop and laugh at the most critical moment, but in spite of that he always persevered and got there in time to see most of the fun.

Their special interest just at present was in three little kittens. "There are three kittens and three boys, so each boy can have one kitten," said Howard. You see Howard had been to school and had studied arithmetic, and knew a great deal—so Ernest thought. "How many would we have if there were four kittens?" he asked.

"One and one-third apiece," promptly answered Howard.

"Why, Howard Williams," exclaimed Chubby, "you know we could not each own a third of a kitten!"

"Well, I don't care," retorted Howard, "that's the answer in the arithmetic, and I heard the teacher say one day that figures never lied, so it must be right."

"Do stop talking," said practical Raymond, "and come choose your kitten."

That took some time, but after a while it was all settled. Raymond was to have the kitten with the most white on it; Howard the one with three white feet; and Ernest's had one white foot and white around its neck.

Each day the kittens grew more and more cunning, excepting Howard's, and his was cross and selfish and unhappy.

When Howard tried to teach it tricks such as the others were learning, it would scratch him; and when they brought the milk out for their supper, it would not let the other kittens have any. So, at last, Howard picked his kitten up and dropped her out of the barn door, saying, very decidedly, "We don't want any cross kittens here."

They were all so disappointed that Howard's kitten was a cross one, and spoiled the fun for all the rest, that they decided to go play something else on the side porch.

I am sorry to tell you about this, but before long they were quarreling. I don't know what it was about, only they all wanted the same thing, and had gotten so excited over it that they did not realize how angry they were till they heard their mother saying, "We don't want any cross kittens here."

They were very much ashamed and very still for a few moments, till Chubby spoke up and said, "I wonder if she will have to pick us up and drop us off the porch the way we did the kitten."

That made them laugh so hard that their mother had to come out on the porch to see what the joke was.

"And now that you are my good, happy kittens," she said, "I am going to treat you to some milk and cookies."

And it was a long time before any of these three little brothers were cross again, for they did not want to be like the naughty kitten.

Tim and Tige

Tim is a little New York street-boy. His father and mother died when he was a little baby, and his grandaunt, a very poor woman, took charge of him. Poor as Tim and his grandaunt were, when a dog who was poorer than Tim, because he had no home, followed Tim along the street from school and licked his hand, Tim decided that he must have that dog. He talked it over with Aunt Julia, and she decided that some way they would manage to support the dog. That was three years ago. This fall Aunt Julia became so old and feeble that it was not possible for her to take care of nine-year-old Tim and herself, but she would not give up. The doctor said Aunt Julia must go to a hospital, and the ambulance came and took her away. A nine-year-old boy who has to take care of himself has a rather hard time in New York, but Tim and Tige (that was the name that Tim had given the dog) remained in the little room, Tim perfectly determined to make a home for himself and Tige until Aunt Julia could get well and come home again. He was sure she would. But houses in New York are owned by people, and if they rent them out they expect to have their rent paid, and poor Tim soon found himself in arrears. He could not pay his rent. The woman who took charge of the house where Tim lived with Tige decided that something must be done, so she went to the office of the big society in New York which takes care of children, and told them about the boy and dog who were living in her house and had no one to take care of them. An officer from the society went to the house and took Tim to court. Tige followed close at his heels. The Judge decided that Tim must go to one of the big institutions in New York that take care of little children. Tim did not object until he found that Tige could not go, and then he cried. The boy and the dog were very sad. The police officers felt sorry for them both, but could not help them. Tige, giving every evidence of his great sorrow, followed the housekeeper back to the home where he and Tim had been so happy, but it was closed. A neighbor saw him and felt very sorry for him, and she adopted Tige.

The story was told in the newspapers, and a rich woman up town who loves dogs and boys decided that Tim and Tige should not be separated if she could prevent it. She decided to trace the dog and bring the dog and the boy together again. She found the neighbor, and made arrangements with the head of the big institution where Tim was sent that Tige and Tim should live together. Tige was taken to the institution, but there was no joy in him. He was just becoming accustomed to his new home, and here was another change, with no prospect of Tim, as far as his dog-mind could see. He entered the office, where Tim, with a number of others, was waiting. Tim could not wait until Tige found him, so he called "Tige;" the dog sprang upon him with whines of joy, and Tim, crying because of his joy, clung to the dog's neck. Now in the institution Tige is a favorite of a great crowd of boys, but Tim is his little master.

A Lesson

One of the greatest problems with which teachers have to struggle is that of teaching their pupils to be moderate in the use of adverbs and adjectives. A gentleman whose children had annoyed him by the extravagant use of adverbs decided that he would cure them. He would make them see how perfectly ridiculous this extravagance in language was. He began by saying that he had been "horribly entertained" coming up in the street-car, and in the course of his conversation, or rather monologue, he referred to some butter that he had eaten at a country hotel as "divinely rancid." The children looked at him in wonder and amazement, and at last one of them said, "Why, papa, I should think you were out of your head." "Oh, no," he replied, pleasantly, "I am only following the fashion. It took me a good while to work out that 'divinely rancid,' but I think it is very good. I like it very much better than I do 'awfully sweet.' I think it is more effective. I mean hereafter to keep pace with the education of my children. Allow me to help you to a piece of this 'exquisitely tough' beef." You may be sure that in that family adverbs of moderation are used, and that extravagance in adjectives is no longer tolerated.

The Chickens' Friend

There is a pet dog out West whose mistress keeps hens. This dog discovered one of the hens in a nest. It was evident that he could not understand why she sat there. Every day the dog went to the nest. At last one day the hen left the nest when the dog was near her, followed by a brood of chickens. The dog gazed in wonder. The hen fell to scratching the ground, and the dog saw that the chickens enjoyed what she threw out from the ground. To the surprise of the hen, the dog began scratching with all his might. The hen called her chicks, and they greatly enjoyed the feast he brought out for them. After that the dog and the mother worked together for the brood until they grew large enough to scratch for themselves.

What Some Lilies Have Done

In Florida there are a number of rivers. The current in some is very slow, and the water-plants grow rapidly and freely. This year the Government has been petitioned to destroy the lilies growing in some of these rivers, for they have grown so thickly that boats cannot be navigated through them. These lilies grow to the height of two or three feet above the water, and at some places cover the river from bank to bank. The method of destroying them is to pour gasoline on the surface of the water. This spreads and floats on the current going down stream. The gasoline is set on fire, and the flowers and buds are destroyed.

A Hint

By Henrietta R. Eliot

A red glass makes everything seen through it red,
While blue glass turns everything blue;
So when every one seems to you selfish or cross,
Perhaps the real fault is in you!

—*Selected.*

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Correspondence

Armenians in America

To the Editors of The Outlook:

The facts relating to the arrival of Armenian refugees, sent to this country by Miss Frances L. Willard and Lady Henry Somerset, are probably well known to the readers of The Outlook. They may not be informed as to the manner in which these strangers within our gates have been provided for since they were allowed to land, after a weary detention at Ellis Island. The larger proportion were taken at once to Boston and other Massachusetts towns. The Salvation Army in New York is caring for others, and a party numbering twenty-nine were brought to Summit, N. J., on October 31. It is in behalf of this little colony that I wish to appeal to the readers of The Outlook, believing that we shall not look to them in vain for help and encouragement in our efforts to care for these men and women who have barely escaped with their lives to our shores, and who have brought little with them except an eager desire to learn our language and to become self-supporting. The Summit Woman's Auxiliary of the Armenian Relief Association is at present responsible for their support, but its treasury is empty, and it required faith and courage to assume this charge. A house has been rented which has been furnished with the bare necessities for living. It shelters twenty men, five women, and several children. A young Armenian, more intelligent and better educated than the others, has been sent by the Salvation Army to act as interpreter and to teach them English.

It will be remembered that after the last massacre at Constantinople many of these people escaped by swimming to the merchant vessels in the harbor, which will account for the large majority of men. A few are laborers, but most of them are artisans, and include two silk-weavers, tailors, shoemakers, metal-workers, and a watchmaker. One man would like to learn carpentry, and two want positions as servants. The great need at present is funds with which to provide daily food and help in finding places for them.

This community has already given most generously to the Armenian cause, nearly $1,000 having been sent for their relief before this last crying need arose. Three men and two women have already been placed, but we cannot find openings for all here. A week has passed since their arrival, and every day the question is asked of those who are trying to help them, "What work?" Will not men and women in other communities help us to give the answer? Gifts of money, however small, for temporary support, or communications with reference to opportunities for employment, will be gladly received, and may be sent to Mrs. Hamilton W. Mabie, Summit, N. J. All such communications will be promptly acknowledged. M.

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A Protest [1]

To the Editors of The Outlook:

I read in The Outlook the following sentence: "If we believe this [*i.e.* that God is love, and that love suffereth long and is kind, etc.], we should not believe that God has to be appeased by another's suffering in order that he may be kind." There is more of the same kind in the article, but I will quote no more. The Outlook is, I think, a widely circulated journal. It is a newspaper probably of great influence, great power. Very probably a good many people, older and younger, look to it for news and for guidance in matters of truth and duty. May we not suppose that scores, may we say hundreds, are in some degree dependent upon it for direction in their search for religious truth, and in regard to the duties arising out of religious truth?

Let us suppose one such case—the case of a young man who is thinking seriously on religious themes. He may even have got so far along as to say, or to be revolving in his own thoughts the question, "What must I do to be saved?" He has his Bible, of course, but not much religious reading or instruction besides the Bible. He is restricted to a single religious paper. In that paper he is taught that, inasmuch as God is love, there is no need of any divine intervention, no need of any expiation of guilt, no need that God should have "to be appeased by another's suffering that he may be kind;" *i.e.*, as the young man would understand, of course, that sin may be forgiven and the sinner saved, he would feel greatly encouraged, would he not? He had supposed that there was great difficulty in the way of his salvation—though he hardly knew what it was or is. But The Outlook is a great paper. It is issued under the editorial supervision of Mr. Beecher's great successor. Can it be wrong? Must it not be right? Shall he not dismiss all thought of anything but the divine goodness or love, and simply rest in and on that, independently and absolutely, as the sole ground of his expectation and hope of heaven? Somehow he has his misgivings.

The leaves of his Bible turn strangely sometimes, and here he reads, in connection with a wonderful and glorious setting forth of the divine mercy, these words: "And will by no means clear the guilty." And on another page he reads: "For our God is a consuming fire," and "angry every day." He reads these words over and over until he is satisfied that he has made no mistake in the reading. He is perplexed—uneasy. He dare not utterly ignore these seemingly terrific sentences. He wishes The Outlook would explain them. Will The Outlook undertake the task and guide this anxious, troubled soul along the path of truth and safety?

The young man finds a good deal in one part of the Bible about sacrifice, the offering of lambs and bullocks on an altar. It is a complicated and mysterious ritual; but it is clear that the principal part, and apparently the most significant and vital part of the whole ceremonial is just this offering of the victim. The offerer brings the animal to the altar, lays his hand upon the head of the victim, and slays it. Then the blood is disposed of by priestly hands. It is all a mystery. Has it any meaning? Has it any significance in which he himself, our young troubled friend, has any interest or concern? Would the editors of The Outlook, or any one of them, undertake to instruct and guide him? Would the successor of Mr. Beecher take him by the hand, and, beginning at that same scripture, as Philip the Evangelist did on a well-known occasion, preach to him Jesus? Do the editors of The Outlook or the successor of Mr. Beecher ever read those passages about the lamb or bullock, the altar and the blood, without saying audibly in words or in the silence of their thoughts:

> Not all the blood of beasts
> On Jewish altars slain
> Could give the guilty conscience peace
> Or wash away the stain,
>
> But Christ the heavenly Lamb—

The lines are familiar, I am sure. "My faith would lay her hand," etc. If the agitated and troubled friend should come to me with his questionings, I would direct him at once to Christ as the Lamb slain for our offenses and raised again for our justification. Does The Outlook say that I would do wrong and that I should lead the inquirer to destruction? or does The Outlook hold that there is no such thing as destruction in the realm of man's spiritual interests? The inquiring friend might possibly have just been reading the fifty-third chapter of Isaiah, and might be in great wonder and perplexity as to what its real meaning might be. How would The Outlook expound that passage, "the Lord hath laid on him the iniquity of us all"? "Of whom speaketh the prophet thus"? On this same general subject I wonder if our Lord Jesus himself ever uttered a clear, unmistakable word? There is a good deal said in our day about getting back to Jesus. I have my own idea as to the real meaning, the true inwardness, of that phrase. But no matter. Let us go back to Jesus, as we are invited to do. "The Son of man came not to be ministered to, but to minister, and to give his life a ransom for many." What does that language mean? "Ransom;" what does that word mean; *for* many (*anti*), the very preposition from which it is impossible to expunge the idea of exchange, of substitution—"to give his life a ransom for many"? What instruction would our young, anxious friend get from the officials of The Outlook in reference to these words of Jesus, and in reference to his own interests as apparently involved in the language of the Lord? For myself I should direct him at once to the Lord Jesus as the sinner's only Saviour. And I should tell him that Jesus was a Saviour because, and only because, he had died for sinners, the just for the unjust, that he might bring us to God. I should tell him that Jesus hath been set forth to be a propitiation through faith in his blood, that God might be just and the justifier of him that believeth in Jesus. I should tell him that an awful curse did indeed and does hang over every sinner, but that Christ hath redeemed us from the curse of the law, having been made a curse for us. And, inasmuch as Christ hath borne our sins (the sins of men) in his own body on the tree, I should urge our inquiring friend to make an immediate surrender and count all things but loss for the excellency of the knowledge of Christ Jesus our Lord, that he might win Christ, and be found in him, not having his own righteousness which is of the law, but that which is through the faith of Christ the righteousness which is of God by faith.

Should he or any one ask me what he was to do that he might work the works of God, I should at once reply, "This is the work of God, that thou believe on him whom God hath sent." Is there any possibility of calling in question the strictly atoning, vicarious, expiatory character of the sufferings and death of Jesus with the New Testament open before us? Was not Jesus made sin for us, though he himself knew no sin, that we might be made the righteousness of God in him? I should tell one who should come to me for instruction, not that God was good or kind, which, though it is perfectly true, would have little bearing on his own case as a sinner, but that God was merciful and gracious, forgiving iniquity, transgression, and sin, and that he would—*would* clear the guilty through Jesus Christ who had died for our sins, according to the Scriptures. I would assure the inquirer that Christ was a merciful and faithful high priest, able to save to the uttermost all who should come unto God through him. And very probably I should further assure him that out of Christ and apart from his sacrifice, there was, there could be, no salvation, inasmuch as "our God is a consuming fire." I should, therefore, urge him to act without delay, and come or go lowly bowing, hardly venturing, indeed, to lift his eyes to the holy majesty of the heavens, but saying, "God be merciful to me a sinner." "In my hands no price I bring, simply to thy cross I cling," bleeding, dying Christ!

I regard the denial of the Atonement of the Son of God as a wickedness so awful, so colossal in its magnitude, and so crimson in its guiltiness that I know not indeed how to describe it. What proposition can be true—would The Outlook form a statement that is certainly true?—if it is not true that to reject the Atonement, to repudiate the substitutionary and expiatory character of Jesus's death, and to say that God is good and kind, as the proper direction to be given to an inquiring sinner in reference to his salvation, is to reject the Gospel of the Son of God and lead a soul to death, so far as the influence of such teaching goes?

J. A. ANNIN, Pastor Presbyterian Church.
Rolla, Mo.

—

Madame Roland

To the Editors of The Outlook:

In behalf of a generation whose members were young half a century ago, I wish to make a protest against the review of Miss Tarbell's "Madame Roland," which appeared in your issue of September 19. In this article you state that Miss Tarbell's Life is the only one, with the exception of Miss Blind's, that has appeared of the noble patriot and stateswoman. In my youth I read Abbott's "Red History" of Madame Roland, and its pages are almost as fresh in my memory as if they had been read and written at the end of this nineteenth century instead of way back in the fifties. The quaint engravings,

[1] See editorial in another column.

Cleveland's Baking Powder is good clear to the bottom of the box.

Ringing

Noises in the ears, sometimes a roaring, buzzing sound, or snapping like the report of a pistol, are caused by catarrh, that exceedingly disagreeable and very common disease. Loss of smell or hearing also results from catarrh. Hood's Sarsaparilla, the great blood purifier, is a peculiarly successful remedy for this disease, which it cures by purifying the blood. If you suffer from catarrh, try

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of the precocious child are still before my mind's eye, and the entire text of the book is like a word-picture, long ago painted, but still bright and beautiful and undimmed by time. There are so many books to read now that the memory of Abbott's history, intensified by graphic fragments from Carlyle and others, must make all the most of us can ever know of Madame Roland. My love for Jacob and John S. C. Abbott, and my loyalty to them, leads me to ask you to print once more the following well-known quotation from Abraham Lincoln's opinion of Abbott's "Red Histories:"

"In a conversation with the President just before his death, Mr. Lincoln said: 'I want to thank you and your brother for Abbott's series of Histories. I have not education enough to appreciate the profound works of voluminous historians; and if I had, I have no time to read them. But your series of histories gives me, in brief compass, just that knowledge of past men and events which I need. I have read them with the greatest interest. To them I am indebted for about all the historical knowledge I have.'"

If any author can write as well for the "twentieth century American" as the Abbott brothers did for us of the nineteenth, I think he, or she, is to be congratulated. E. F.

Notes and Queries

In "A Theological Etching," October 17, you say, "What becomes of the monstrous philosophy that because God is an infinite Being, sin against him deserves and will receive his infinite wrath?" I do not desire to quibble about words, but the evident tenor of the article is to do away with the "abiding wrath of God," and to dwell upon the love of God alone. That, evidently, is your "philosophy;" but is it according to God's Word? I believe that God is love, for I accept God's Word therein; but I believe also that "he that obeyeth not the Son shall not see life, but the wrath of God abideth on him," for God's Word declares it. I find many sinners who are led by such teachings as yours to go on in a false hope. The natural man may delight in such "philosophy," but the poor in spirit seeks not the "wisdom of men," but in humility "trembles at His word," and, believing that God is love, he also believes that there is a judgment, that the wicked shall go away into everlasting punishment and the righteous into everlasting life, and that the only availing righteousness is that "which is of God by faith" in Jesus Christ, who "died for our sins." You say at the close of your article, "This is the New Testament outline of God," etc. It is The Outlook's outline, my good friend, and I cannot but regret its tendency. T. J. K.

That "God is love" makes it inevitable that the despiser brings hurt and loss upon himself. This is the "judgment," and we insist upon it as you do. But you do not see that your text, "the wrath of God abideth on him," raises the question, *How long?* Evidently only so long as he "believeth not." You will also observe that the wrath of an infinite being needs to be distinguished from the idea of an infinite wrath. Not to make this distinction is a great error. It produces an unbelief in the teaching of the Bible, which can be abated only by abating the violence done to that teaching by strained interpretation. "Press not the breasts of Holy Writ too hard," said an ancient bishop, "lest they yield blood instead of milk."

In an editorial article in the last Outlook you make the declaration, "God hopeth all things." How can an omniscient being "hope" anything? Does not hope necessarily involve a lack of foreknowledge? Please explain. W. P. W.

The absolute knowledge and absolute power which the metaphysicians attribute to Deity do seem inconsistent with any of those elements of emotional life which the Scriptures attribute to Him, and which the poets of all ages have attributed to Him. We agree with the Scriptures and the poets rather than with the metaphysicians. If His power were literally absolute He could display no skill, for skill consists in overcoming obstacles by the adaptation of means to an end. If He knows everything absolutely, everything is absolutely settled and there could be no free will, but free will is the ultimate fact of human life. The omniscience and omnipotence of God are to be interpreted as literary, not as metaphysical, terms, meaning that he is the All-powerful and the All-wise.

Professor Kuenen ("Religion of Israel") states that no Old Testament books were written at an earlier date than 800 B.C., but gives no grounds for the statement. How does he, and the scholars who agree with him, arrive at the age of the different books? Is anything positively *known* as to their date? S. L. P.

It would far exceed our limits to tell you how this conclusion has been reached. Many questions of date are largely matters of theory. But a distinction must be made. It is one thing to say that a book *as we have it* (Genesis, for instance) is of comparatively late date. It is another thing to say that there were no earlier writings from which it was compiled, but only traditions. The contention of the higher criticism that writing was of late origin in Palestine has been overthrown. For proof see Sayce's "The Higher Criticism and the Verdict of the Monuments" (E. & J. B. Young & Co., New York).

In 2 Peter iii., 10, we are told that the earth is to be burned up. Science, according to the late Professor Winchell, teaches that the earth is to be frozen up. How is the apparent inconsistency to be reconciled? A. S.

Science has settled on no positive conclusion about this. Some look forward to a time when the earth will have become what the moon is now, a frosty globe; others look beyond this to a final fall of the earth into the sun, and its consequent return to elemental gas. As the glacial periods, of which geology informs us, will doubtless be repeated in coming centuries, we shall probably be frozen up a number of times before we are burned up.

Will you tell me where I can find any good magazine articles on Spain in America—the extent of her past in contrast with her present possessions, and the effect of her government, especially in her relations with Cuba? Fiske gives an admirable account of Spain's beginnings in America, but I want information regarding the results of her system as they developed in succeeding catastrophes. E. F.

For magazine articles, consult "Poole's Index," to be found in the libraries in your city. See also the "Story of the Nations" series (Putnams, New York)—the "Story of Mexico," for instance. A new book, "The Island of Cuba," will be of help to you. (Henry Holt & Co., New York.)

1. What is the best work on Biblical Theology, especially Old Testament theology? 2. What are several of the best works on Isaiah, for one who wants to preach a series of expository sermons on the entire book? M.

1. We can strongly commend Schultz's work on Old Testament theology. 2. The volume on Isaiah in the Expositor's Bible; "The Book of Isaiah," by Professor G. A. Smith; "The Book of Isaiah, Chronologically Arranged: an Amended Version," by Professor Cheyne; to which add "The Prophets of Israel," by Professor W. R. Smith.

For the issues of the Religious Tract Society, London, sometimes referred to in this column, it should be stated that the Fleming H. Revell Company (New York, Chicago, and Toronto) are the sole agents on this side the Atlantic.

In Notes and Queries for September 19 I find a question asked by "W. B. C." as to the lines beginning—

"Yet in the long years liker must they grow,
The man be more of woman—she [more?] of man."

They are quoted from Tennyson's "Princess." The lines about which "J. C. B." inquires,

"Who bides his time and falters not
In the hot race which none achieve,"

are from one of Matthew Arnold's shorter poems, I believe, though I cannot now recall which one. S. F. H.

The poem whose authorship "A." would like to know is by Mrs. Hemans. It is called "The Better Land," and begins:

"I hear thee speak of the better land,
Thou callest its children a happy band;
Mother! oh where is that radiant shore?
Shall we not seek it, and weep no more?
Is it where the flower of the orange blows,
And the fireflies gleam through myrtle boughs?
Not there, not there, my child!"

A. B. W.

"A. T. T." will find the lines,

"Oh! what is this that knows the road I came;
The flame turned cloud, the cloud returned to flame,"

in Dante Gabriel Rossetti's sonnet, "The Monochord," which is sonnet LXXIX. in his sonnet sequence, "The House of Life." W. F. S.

"In the name of the Prophet, Figs!"

I have heard the above (which savors of the Oriental with a touch of the burlesque) somewhere in years gone by. Can any of your readers oblige an old subscriber by giving its origin? W. H. A.

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Bits of Fun

Father—Charley, if you are good to-day you may unpack the trunks; if you are not, you'll have to unpack them!—*Fliegende Blätter.*

"Why don't you marry that girl? She is a real pearl." "Ah, yes; but I don't like the mother of pearl."—*Scottish Nights.*

A woman feels surest that smoking is hurting her husband's health right after she has had her lace curtains cleaned.—*New York Press.*

"I dunno which is de wust o' de two," said Uncle Eben, "de man dat t'inks he's too good ter be in politics, er de man dat's so bad he has ter be put out."—*Washington Star.*

First Westerner—Pete is down with lung trouble again. Second Westerner—What's the matter with his lungs? First Westerner—He's got a bullet in one of 'em.—*Puck.*

Dilettante (very pressing)—I should like so much to write for your newspaper. One side of the paper has to be blank, hasn't it? Editor—No; both!—*Fliegende Blätter.*

"You look so pleased; where have you been?" "I've been visiting dentists' offices, and had a lovely time; got a lot of new ideas for our college yell."—*Chicago Tribune.*

"Who wrote the most, Dickens, Warren, or Bulwer?" "Warren wrote 'Now and Then,' Bulwer wrote 'Night and Morning,' and Dickens wrote 'All the Year Round.'"—*Exchange.*

Suburban—What do you suppose I have raised in my garden thus far this summer? Visitor—Well, if you've had the same weather that we have, I imagine you must have raised your umbrella oftener than anything else.—*Household Words.*

"I frankly admit," said the meek little member of the sewing society, "that I have but little influence over my husband." "Pshaw!" exclaimed the bleached blonde, disdainfully; "I can make my husband do anything he wants to."—*Washington Star.*

A woman with only one eye applied at the State Department the other day for a passport. The diplomatic clerk who filled out the paper discreetly inserted the following description in the blank opposite "Eyes:" "Dark, soft, full of expression, one of them being absent."—*Washington Times.*

Pleasure Still to be Had.—"B'gosh, Bill," said the farmer with the square jaw, "to my own knowledge you have changed your campaign button four times accordin' to the speaker you heerd last. What you goin' to do to injoy yourse'f when the campaign's over?" "Wal," said the farmer with the straggling yellow whiskers, "what's to prevent me goin' to protractid meetin' and gittin' religion, same's I've done every winter fer fifteen years?"—*Indianapolis Journal.*

Deserving Death.—They stood looking at the man who had been pointed out to them as a popular writer. "Did you ever see any of his work?" asked the one in blue, finally. "Oh, yes," answered the one in gray. "Then you must know something about him," suggested the one in blue. "I do," returned the one in gray. "He's one of that class of writers that make women 'gurgle' when they talk." "Let's kill him," said the one in blue. But they were afraid of soiling their clothes. And, besides, he wasn't worth the exertion.—*Chicago Post.*

In Theory and Practice.—"They talk about woman being unpractical!" she exclaimed, "but they ought not to." "What has set you thinking about that?" inquired the neighbor at whose gate she had stopped. "My husband. He's been talking about the rise in wheat. He's explained all about the purchase and sale of millions of bushels of wheat, and billions of barrels of flour, and the law of supply, but when it comes to remembering to stop at the baker's to tell him to send around a four-cent loaf of bread, he's no more to be depended on than a baby."—*Washington Star.*

For Dyspepsia and Exhaustion

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Food that Feeds

Of course all foods feed the body, supply waste, build up strength and keep the brain palpitating with nervous energy, but (and here is a thing worth considering) many things that masquerade as food are of the most trifling food value. Many popular things are hardly worth the effort of eating; just a waste of time, a waste of money and a waste of energy. For example: Potatoes are almost all water and starch, milk when pure is nearly all water.

You would be surprised to know how little real food value there is in a pound of good mutton, or even in a fine rib of beef. Codfish is hardly worth carrying home, while an oyster would be inclined to blush is he knew how useless he is as an article of food. These are all scientific facts and the result of most careful chemical research.

Why, a dime spent for Quaker Oats will buy more actual food than a dollar, if spent for the very best meat! And, besides, Quaker Oats contains all the necessary elements in such proper proportions that it is easily digested and assimilated. Then, too it has that distinctive natural nutty flavor of the pure grain. Reasons enough for considering it "The Autocrat of the Breakfast Table."

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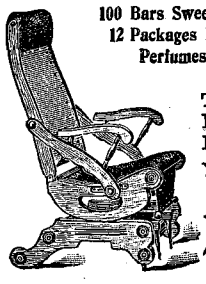

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The Home Club

The Need of Public Baths

The Boston (Mass.) Board of Education has decided to put baths in the new Paul Revere school building. The visitor to a school where the children come from tenement-house homes of the poorer class is impressed with their restlessness. The lack of color, the emaciated condition of these pupils, are convincing proofs that this restlessness is not due to suppressed energy, but to discomfort. The clothing is often so dirty as to add to its weight. In winter it is usually too thick for the temperature of the room; but, more than all else, this restlessness is due to the condition of the skin. If, by law or persuasion, every child could be compelled to bathe its whole body from the day it is able to perform such service, the entire school population would show improvement. Physicians who are more than mere physical healers admit that immorality and the diseases due to immoral practices can be traced to uncleanliness; that for thousands of children perfect cleanliness would mean moral salvation. When this truth is the accepted motive for philanthropic effort, we shall have public bath-houses on every block of our tenement-house districts. So much of our energy is applied to the mere surface of things! What we want is to work with nature, which is but another name for God, from the moment a child is born; not to wait until the forces that make for divinity are distorted, misshapen, diverted to evil, and then begin a work of reformation. Cleanliness is the first necessity for spiritual, moral, and physical perfection. That cleanliness is impossible in thousands of homes in our land to-day we know. That in thousands of others the choice is between decency and cleanliness we know. That public baths are not the familiar institution of every city and town having a laboring population is a reproach to democracy.

A History Club

An interesting experiment began in New York last year. It was called the City History Club, and has for its purpose the increasing of a knowledge of the history of the city of New York among its citizens of all classes. A number of classes under the control of some of the best teachers in the public schools were organized in the tenement-house districts, and held after school hours in chapels and club-rooms. These classes were conducted by the teachers to historic places in and about the city. Their studies led them to the Museum of Art, the Museum of Natural History, the Navy-Yard, to historic points above the Harlem. Books were eagerly read, and a new conception was given of the development of the Nation. The classes will be led by these teachers this winter—a generous act which should be fully known and appreciated. A number of monographs on places of historic interest in and about the city will be written by several members of the club who are not teachers, which will doubtless be printed later for the benefit of the classes and the increasing of the knowledge of the citizens of the greatest city in the country.

A Home Franchise

The housekeepers of New York are watching with interest the attempt of a fuel gas company to obtain a franchise to lay pipes in the city. The housekeeper who has made experiments with fuels knows the many advantages of gas as a fuel. Its cost is its one disadvantage. Why the established gas companies do not attach separate gas-meters for cooking and heating gas stoves, and reduce the price of gas for these purposes, is a mystery. It certainly would greatly increase the sale, and to a degree make the companies public benefactors.

Directions for Making a Silk Rag Rug

Collect remnants of silks, ribbons, satins, and velvets. The white and faded materials must be dyed red, yellow, and blue. Much of the beauty of the rug depends upon having these bright colors. For a rug one yard and twelve inches long and thirty-three inches wide, three pounds and a quarter of silk is required.

After removing selvages, cut the silk one-half inch wide; thin silk wider, and heavy satin and velvet narrower. The cut pieces should vary in length from two inches to nine.

It is well to have every sixth piece of black or dark color and five inches long, and the various colors distributed between as regularly as possible.

When sewing the pieces together, lap the two ends without doubling the silk, and sew with No. 70 black thread, putting in four stitches all in the same place. By sewing in this way the thread will not show in the finished work, and the pieces will not pull apart when knitting. Two needles are required, fifteen inches long and half an inch round. Cast on eighty-eight stitches and knit firmly as possible forward and back, garter-stitch one yard and five inches long.

For the border, begin with one stitch and widen one stitch one side only each time across until there are twelve stitches. Knit in the same manner as the body of the rug, but the colors are arranged differently. Knit four times across with black. Then six times with the bright mixed colors. Repeat until of the required length. This may be ascertained by counting the stitches in both center and border, then narrow off to match the first end. Make the four pieces prepared for the border of the precise length and width of the body of the rug.

Sew the border on with strong black thread, being careful to match stitches.

C. D.

Some Questions and Answers

Dear Outlook: Could you kindly mention what is the best means of getting rid of fish-bugs or silver-moths? I was told that a year or two ago you gave a sure measure for accomplishing that end.

A SUBSCRIBER.

Will some of the readers of this column kindly answer the above request? Another subscriber wishes to know how to clean Benares brass. Perhaps some subscriber can give suggestions. Another subscriber asks for directions for making vinegar.

Dear Outlook: Are there any exercises especially likely to increase height? Would you mention such in your Home Club Department? That is, for children 12-16. What are average heights of boys and girls at 12-14-16 years of age? PATER.

A successful teacher of physical culture began giving lessons recently to a club of girls whose whole lives have been, and apparently will be, lived under unhygienic conditions. These girls lace tightly, stand badly, and walk badly. The question of standing was being discussed. An examination by the teacher revealed that out of twenty-eight girls only one carried herself as a healthy woman should. The teacher gave them this rule for increasing their apparent height and their pose and walk: Stand with the feet placed firmly on the floor, hold the arms straight down by the side, with the palm open and apparently pressed down on a hard post as if to raise the body, and the head carried as it would be if one attempted to push up a heavy weight above the head. This would straighten out all the muscles, and have a tendency to increase the height.

Dear Outlook: Many persons are greatly disturbed by their hair combing out when dressing their hair. This occurs generally in the late summer or autumn months. There is no cause for alarm. It is the natural process of renewal going on. No hair tonic or hair renewer should be used to prevent or rather to attempt to prevent the hair falling, as after a time it will stop falling, and new hair will insensibly be growing in. Keep the hair well brushed and the scalp clean, by washing occasionally with good soap and water, slightly warmed. Most of the advertised hair tonics injure the hair more than they benefit it.

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Starved to Death

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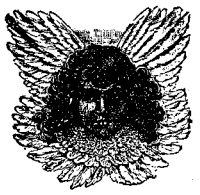

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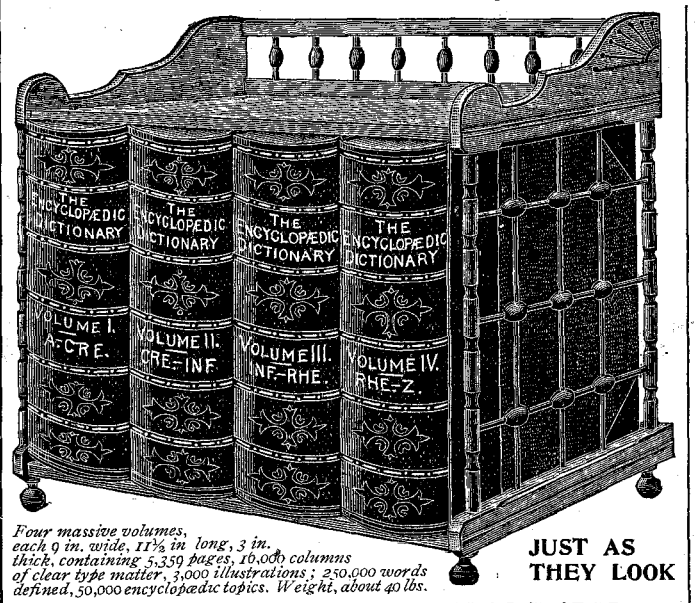

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The Business World

The Election and General Trade

The effect of the election on general trade was seen in a revival of the demand for staples. While the increase in the volume of business has not been very remarkable, there has been a notable increase in the volume of certain commodities—iron, steel, cotton, and wool. Prices, too, are higher. While corn is lower, and prices for oats, sugar, petroleum, and pork are unchanged, wheat has recorded another strong advance—4 cents higher. Pig iron is 25 cents higher. Lumber, cotton, cotton goods, print cloths, coffee, and turpentine are also higher. Throughout the United States last week business failures numbered 223, being 23 fewer than the week previous and 37 less than in the corresponding week of 1895. As we go to press December wheat (wheat deliverable in December, in which the dealings are largest) has reached the highest price since the advance in the cereal began.

The Election and Foreign Exchange

The effect of the election on the foreign exchange market was a decided one. During the past few weeks a large amount of both sterling and continental exchange had been bought, not so much by those who had remittances to make as by those who took this method of providing themselves with gold values. Hence exchange rates were strong. The first effect of the election was to release many hoarded bills of exchange, and the rate fell a cent and a half a pound. Since then there has been an increase, due to the reappearance of mercantile activity and to the fact that the Bank of England is again controlling open market rates. Last week some engagements of gold for America were reported in London, but this—with the amounts still on the way from Europe and from Australia—may perhaps end the gold movement for the present. The total amount received at all ports since the movement began reaches over $67,000,000. The Bank of England's minimum rate of discount remains unchanged at 4 per cent. On the election news silver declined in New York City ½ to ⅞ of a cent per ounce, but recovered ½ cent.

The Election and the Money Market

The effect of the election on the money market was immediate and significant. While it had become evident to most people that Mr. Bryan would be defeated, there had nevertheless been much apprehension, resulting in the hoarding of gold. In our last issue we called attention to the fact that on one day there had been a flurry in the market and the scare had sent up money to 100 per cent. The next day the action of the New York City banks relieved the situation, brokers who absolutely needed money being furnished by call loans on stocks and bonds. Notwithstanding that assistance, there was on Monday of last week another flurry, money advancing to 25, 50, and even 96 per cent., falling again to 25 per cent. The day after election the rate for call money dropped to 6 per cent. Since then rates have been easy at about 4 per cent. Much of the gold which had been hoarded was released. A great business has been done in gold during the past month, and the premium for it has been from a quarter of one to one per cent. Directly after election this premium disappeared, and there was so great a rush to the Treasury to exchange it for legal tenders that Mr. Jordan, the Assistant Treasurer of the United States, had actually to refuse to receive gold for greenbacks, the facilities of the Sub-Treasury at New York City being inadequate. The banks, however, made exchanges or took the gold on deposit. Their willingness to make loans which they had previously declined was an evidence of the meaning of the election. The bank clearings for the past week increased 3 per cent. over the previous week, but represented a decrease of 12 per cent. compared with a like total last year.

The Election and the Stock Market

The result of the election upon the railway stock market was a gratifying one. Although, after its usual manner, Wall Street had discounted the event by marking up stocks, there was still a certain feeling of alarm which kept many timid investors from the market. Of course professional manipulators have realized large profits on purchases made when stocks were low, but the appearance of the ordinary buyer in the market is a welcome one. On Tuesday evening, when the returns had been sufficiently evident to indicate the final result, many large buying orders were cabled to London, some estimating the orders as high as 100,000 shares. On Wednesday there was a quick advance in quotations all around at from one to seven points. The next day the fact that the anti-silver majority in the electoral vote was not so large as indicated at first induced a slight reaction, the market being also affected by rumors of possible intervention by us in Cuba, but the closing days of the week brought a renewal of enthusiasm, and the prices of principal dividend-paying shares showed the following net advances:

	Monday.	Saturday.
Boston and Albany	206	208
Boston and Lowell	204	205
Boston and Maine	160	166
Canada Southern	47	51
Central of New Jersey	105	108
Chicago, Burlington, and Quincy	76	83
Chicago and East Illinois (Preferred)	93	98
Chicago, Milwaukee, and St. Paul	74	79
" " " (Preferred)	125	129
Chicago and Northwestern	102	105
" " " (Preferred)	146	147
Chicago, Rock Island, and Pacific	67	74
Chicago, St. Paul, Minneapolis, and Omaha (Preferred)	124	125
Cleveland, Cincinnati, Chicago, and St. Louis (Preferred)	81	82
Delaware and Hudson	124	127
Delaware, Lackawanna, and Western	157	160
Denver and Rio Grande (Preferred)	43	46
Great Northern (Preferred)	115	118
Illinois Central	92	97
Lake Erie and Western (Preferred)	69	72
Lake Shore and Michigan Southern	149	152
Long Island	60	65
Manhattan Elevated	94	100
Metropolitan Traction	100	110
Michigan Central	95	96
New York Central	95	96
New York, New Haven, and Hartford	173	181
Pennsylvania	51	52
St. Paul and Duluth (Preferred)	81	85
St. Paul, Minneapolis, and Manitoba	109	111

Since the election the daily trading in stocks has been larger than at any period during the last year and a half. The week's total sales amount to over 2,000,000 shares, as against 1,200,000 shares for last week, and 1,300,000 for the current week in 1895. In the bond market the activity was also notable, and, as in the stock market, there was here an advance of from one to seven points. The week's transactions in this market have been the largest for the past year and a half, the total last week aggregating almost $15,000,000, as against $7,200,000 for the week previous, and nearly $10,000,000 for the corresponding period a year ago. Government bonds were strong last week, the new 4's rising from 116⅞ to 120¼. The following table indicates last week's advances in certain well-known securities:

	Monday.	Saturday.
Canada Southern:		
1st 5s, 1908	107	109
Chesapeake and Ohio:		
Gen. Mtge. 4½s, 1992	69	75
1st Consol. 5s, 1939	106	107
Chicago, Burlington, and Quincy:		
Consol. 5s, 1903	97	101
Consol. 7s, 1903	115	118
Chicago and Northwestern:		
Consol. 7s, 1915	133	135
Chicago, Rock Island, and Pacific:		
Extension and Collat. 5s, 1934	99	103
Manhattan Elevated:		
Metropolitan, 1st 6s, 1908	116	117
Minneapolis and St. Louis:		
1st Consol. 5s, 1934	98	99
New York Central:		
West Shore Coupon 4s	103	105
New York, Chicago, and St. Louis 4s, 1937	102	104
Southern:		
1st Consol. 5s, 1994	85	92
Union Pacific:		
Kan. Pac., 1st Consol. 6s, 1896 Tr. certfs.	65	71
Oregon Short Line 6s, 1922	109	112
Wabash:		
1st 5s, 1939	103	107

The Latest Scheme of Rapid Transit for New York City

A new scheme of rapid transit for New York City has been submitted by Mr. W. B. Parsons, Chief Engineer of the Rapid Transit Commission. By the resolutions adopted in August last, the total cost is limited to $30,000,000, and a stipulation is made that the southern terminus should be at or near the Post-Office; that the route should be along Park Row, Elm Street, and Fourth Avenue to or near the Grand Central Station, where it should divide into an East and West Side route; that the West Side route should proceed under Forty-second Street, Broadway, and the Boulevard, to a point above One Hundred and Twenty-fifth Street, the East Side line running under Park Avenue and, where needful, over private property to as far beyond the Harlem River as the cost would permit. Mr. Parsons tells us that the soil underlying Elm Street is of excellent material for carrying on tunnel construction, and that as compared with the old scheme the proposed new route entirely escapes the difficulties of construction that were present along Broadway incident to the heavy traffic, cable railways, complications of sub-surface structures, and the care of abutting buildings. He makes a sensible proposition that the West Side line should find a temporary stopping-place at One Hundred and Thirty-fifth Street, where it could connect with the cable or electric railway which the Third Avenue Company is to build over the Boulevard and Kingsbridge Road to Yonkers. Regarding the East Side route, Mr. Parsons tells us that if the road be carried all the way up Park Avenue alongside the Harlem Railroad to the Harlem River it will encounter the strenuous opposition of abutting property owners, while if it be carried to the east of Fourth Avenue it will be brought into close traffic-conflict with the Second and Third Avenue elevated lines. It seems to Mr. Parsons that the people residing in that neighborhood can be served at less expense by improving the facilities of the latter lines rather than by building new ones. Mr. Parsons plans for a four-track road to Forty-second Street. If the easterly extension northward be by Park Avenue, he finds that there is room for only two tracks on the west side of the Harlem Railroad to One Hundred and Tenth Street, but from that point northward his estimates provide for a third track to be used for express trains. On the West Side line provision is made for a two-track road through Forty-second Street and up Broadway to Fifty-eighth Street, from which point a three-track road proceeds to Ninety-eighth Street.

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The National Council of Jewish Women

The National Council of Jewish Women will hold its first general Convention in New York City November 15–20. It is the only such organization of the Mothers and Daughters in Israel in this country or in any other. But three years old, it has already accomplished very much in the work which it has undertaken. It was founded almost by accident. A committee of Chicago Jewesses had been appointed to call a congress of Jewish women in connection with the Parliament of Religions held at the World's Fair. They found much difficulty in reaching the scattered bands of their co-religionists, and gradually conceived the idea of forming a National organization. This committee, with the co-operation of several gentlemen, collected some of the traditional melodies of the synagogue and published them under the title "Songs of Zion." This was but the beginning of their labors. After a most successful congress on September 7, 1893, resolutions were passed looking to the formation of the Council. They said: "That the National Council of Jewish Women shall (1) seek to unite in closer relations women interested in the work of religion, philanthropy, and education, and shall consider practical means of solving problems in these fields. (2) Shall encourage the study of the underlying principles of Judaism, the history, literature, and customs of the Jews, and their bearing upon their own and the world's history. (3) Shall apply knowledge gained in this study to the improvement of the Sabbath-schools and in the work of social reform."

On January 2, 1894, the National constitution and the constitutions for the local sections were adopted. This provided for an Executive Committee, consisting of its officers, one vice-president for each State, and ten directors. It provides also for two standing committees, one on Religion, the other on Philanthropy, the former having a sub-committee on Religious Schools. Programmes prepared by these committees and the National Board are issued annually for the guidance of the local sections. In these are to be found excellent courses of study in religion and philanthropy, together with bibliographies and lists of suggested topics for essays and discussions. The first section of the Council was organized in Quincy, Ill., and by May, 1895, eleven sections, with 1,300 members, had been founded. In May, 1896, there were thirty-three sections, with 2,642 members, to which fifteen sections have since been added. The spread of the Council has been brought about by the activity and self-sacrifice of Mrs. H. G. Solomon, the National President; Miss Sadie American, the General Secretary; and Mrs. C. S. Benjamin, Chairman of the Committee on Philanthropy. These ladies have assisted by lip and pen in carrying the Council all through the land, engaging the interests of thousands in its purposes.

The Committee on Religion, with Mrs. Minnie D. Louis, of New York, at its head, has prescribed special courses in its sphere for a large number of "study circles." The Sub-Committee on Religious Schools, Miss Julia Richman, Chairman, has done excellent work in suggesting many improvements as to the sanitary conditions and pedagogic methods of the Sunday-schools.

The Committee on Philanthropy can show wonderful progress under the leadership of Mrs. C. S. Benjamin. The National Council of Jewish Women has founded the following charitable institutions during its short term of existence: In New York, a mission school for poor Jewish children, and a home library. In Chicago, a mission school and vacation manual-training school, as well as a co-operation of existing women's societies in opening a workroom for "unskilled" women. In Pittsburg, a mission school with friendly visiting to the families of the pupils. In Allegheny, the same. In Albany, mission school and friendly visiting. In Cincinnati, mission school and vacation manual-training school. In Denver, mission school, industrial school, free baths, night school, and a Jewish corner in the public library. In Memphis, mission school and friendly visiting. In Washington, Atlanta, and Minneapolis, mission schools. In Des Moines, Memphis, and Indianapolis, industrial schools. In St. Paul, a vacation manual-training school. In Kansas City, kindergarten and free baths. In Savannah, a kindergarten. In Baltimore, an employment bureau. In Marion, Ind., a congregation; and in Newark, a working-girls' club.

But the work of the Council is only begun. It is hoped that through this general gathering a new impetus will be given to the work and the workers. The meeting will take place at "The Tuxedo," Madison Avenue and Fifty-ninth Street, and will be open to the public. Papers will be presented and read upon various subjects of interest, such as "The Social Aspect of Women's Clubs," "Children the Hope of the World," "The Crowded Districts of Great Cities," etc. A motto and badge will be adopted and plans for the expansion and perfection of the Council's aims will be discussed. The result of such careful organization and earnestness must bring about great results, benefiting the members of the Council and all with whom they have to do.

C. H. L.

Ocius Admotis Ire Redire Votis

All afternoon by wood and field I flew,
So swift, so silent, that the woodland things
Were hardly checked in their fond gambolings,
But glad and unaffrighted stood to view.
The sky was clear; the soft wind briskly blew,
And whirled the dust in little wanton rings,
And in the breeze my laughing soul took wings,
And built her airy castles all anew.

How cheerful, on the downward slope to steer
My slender pathway, shod with winged wheels!
What simple pleasure momently to hear
My good steed breast the crunching roadway well,
To shun the rut, and, urging cautious heels,
At wooded corners touch the chiming bell!

—*Arthur Christopher Benson, in the Pall Mall Magazine.*

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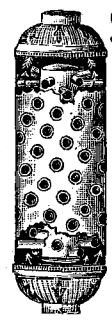

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Ian Maclaren and the Brotherhood of Christian Unity

By Theodore F. Seward

A new impulse has been given to the cause of Christian Unity and to the work of the Brotherhood by Dr. John Watson's formula, which has already been quoted in The Outlook from the volume of sermons entitled "The Mind of the Master:"

I believe in the Fatherhood of God. I believe in the words of Jesus. I believe in the clean heart. I believe in the service of love. I believe in the unworldly life. I believe in the Beatitudes. I promise to trust God and follow Christ, to forgive my enemies and to seek after the righteousness of God.

It will be observed that this is in no sense a declaration of falth. It expresses only the ethical side of Christianity. The High Calvinist, the low Arminian, the broad Unitarian, the reverent Churchman, the Catholic, Anglican or Roman, the non-church member, all who wish to follow Christ, can stand together on this platform without compromising any of their personal views concerning church or creed. To quote the language of Dr. Watson himself in suggesting the sentences: "Could any form of words be more elevated, more persuasive, more alluring? Do they not thrill the heart and strengthen the conscience? Liberty of thought is allowed; liberty of sinning is alone denied. Who would refuse to sign this creed? They would come from the East and the West and the North and the South to its call, and even they who would hesitate to bind themselves to a crusade so arduous would admire it and long to be worthy. Does one say this is too ideal, too unpractical, too quixotic? that no church could stand on such a basis? For three too short years the Church of Christ had none else, and it was by holy living, and not by any metaphysical subtleties, the Primitive Church lived and suffered and conquered."

I believe the world is ready for Dr. Watson's thought. Emphasis has been placed so long and so exclusively on the doctrinal side of Christianity that the suggestion of a *Life* Creed gives the hope of a new sensation and a new impulse. The Brotherhood has therefore resolved to circulate this formula as widely as possible in the following ways:

1. It begins by adopting the "Life Creed" as its basis of membership. Double enrollment cards are printed similar to the return postal cards. On one of the cards the Life Creed is printed with blanks to be signed and returned for record. The other card, which is to be detached and retained by the signer, gives a duplicate of the Life Creed and the following suggestions for promoting a spirit of unity:

1. Let us strive to fix our thoughts upon the spirit of Christianity rather than its forms.

2. Let us refrain conscientiously from criticising other denominations or their usages.

3. Let us remember that other churches are working for the promotion of Christ's kingdom in the world. The Master needs them all.

4. Let us remember that there are earnest Christians outside of the churches. "By their fruits ye shall know them."

5. Let us make it a rule to pray once every day for a united Christendom. The Women's Christian Temperance Union and other societies, and thousands of individual Christians in all parts of the world, are now observing this custom.

(Price 2 cents each, 20 cents a dozen, $1.50 per hundred.)

2. The Life Creed is printed in beautiful illuminated text on a large card and with a calendar (size 13x11 inches) to hang upon the wall. As the holiday season is now approaching, this will make a very attractive gift. Price 15 cents each, two for 25 cents, ten for $1.

3. It is printed on a still larger card (size 18x15 inches) in bold, clear type for schoolrooms and other public places. Price 15 cents each, two for 25 cents, ten for $1.

4. It is printed in illuminated text on cards small enough to be sent with letters in an ordinary envelope. Price 5 cents each, 45 cents a dozen, $3.25 per hundred.

Profits on sales go to the support of the Brotherhood and its work. By the courtesy of the proprietors of the "Church Union"—a monthly journal which is printed entirely in the interest of Christian Unity—orders may be sent to that office, and enrollment cards returned there for record.

Has not the hour arrived for organizing a crusade to restore the living Christ to the world? For many centuries the "Light of the world" has been obscured by human theories and traditions. The grandest work that can be done between this time and the beginning of the twentieth century is to free Christendom from the scholastic theologies of the Middle Ages and substitute for them the Christ of the Gospels. Only thus can churches be united and society be redeemed. The best way to help on this result is to get Dr. Watson's Life Creed in the hearts of all the people. Those who wish to engage in this crusade are requested to send answers to the following questions:

1. Would it be an aid to the cause of Christianity to have a common ethical creed in addition to the denominational Confessions of Faith?

2. If so, is it wise to accept the above creed of Dr. Watson, and endeavor to bring it to the attention of the Christian public of America?

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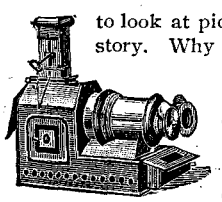

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About People

—The "Boston Transcript" warns its readers not to speak of Joseph Chamberlain as Lord Chamberlain because he has been elected Lord Rector of the University of Glasgow.

—Professor Basil L. Gildersleeve, of the Johns Hopkins University, who has now completed forty years of his career as an educator, was a few days ago waited upon by many of those who had been benefited by his instruction. The occasion was the Professor's sixty-fifth birthday, and he received a superbly engrossed expression of esteem in the form of an open letter.

—The New York "Tribune" says that the Rev. Miles Grant, of Boston, thinks he has solved the problem of living. He is a strict vegetarian, and never uses meat, pies, cakes, tea, coffee, sugar, salt, or spices. His daily food is unleavened graham bread, vegetables, cheese, and milk, and he says that he lives well at a cost of eighty-seven cents a week, the result being that he is healthy and strong.

—Two real daughters of the Revolution are noted by New England papers—Mrs. Adeline Goulding, of Hyde Park, Mass., eighty-six years old, whose father, General William Hildreth, a Revolutionary veteran, died at Concord in 1813, and Mrs. Catharine Montgomery Poor, of Andover, Me., also eighty-six years old, whose father, John Alexander Montgomery, was a volunteer and afterwards an officer under Washington, and at the close of the war received a ring from him in recognition of his bravery.

—This story about the Queen of Denmark is said by the New York "Tribune" to be new. When the body of Ericsson was being taken back to his native country on the Baltimore, the vessel stopped for a short time at Copenhagen, and Colonel Clark E. Carr, the United States Minister to Denmark, paid a visit to the officers of the vessel, accompanied by the Queen of Denmark and some other members of the royal family. Drawing close to the Minister during the journey, her Majesty said to him: "I have always thought a great deal of your country, and do yet; but there is one thing I have against it. When I was a poor girl my sisters and I were able to make a little money by raising cabbages and sending them to the United States. But now that you have put a duty on cabbages, our poor girls are no longer able to do that. When you go back, therefore, won't you please see that the duty is taken off foreign cabbages, so as to give our girls a chance?"

—The first occupant of No. 10 Downing Street, the official residence of the Premier of Great Britain, was Sir Robert Walpole. Among his successors in residence there was Lord North, and it was to a room at No. 10 Downing Street that Lord Chatham was carried after he swooned in the House of Lords during the memorable debate on American affairs. There it was, too, that Pitt the younger lived, and Fox, and Canning, and Earl Grey, and Mr. Gladstone, and Lord Beaconsfield. Lord Melbourne, Sir Robert Peel, Lord Derby, and Lord Palmerston used the building only as an office. This historic mansion is now being torn down, and with it London loses an edifice which, since the days of Sir Robert Walpole to those of Lord Salisbury, has always been the place of meeting of the British Cabinet. Since Lord Salisbury became Prime Minister, however, he has been in the habit of having the Cabinet meet at the Foreign Office. Downing Street takes its name from Sir George Downing, who was Secretary of the Treasury at the end of the seventeenth century.

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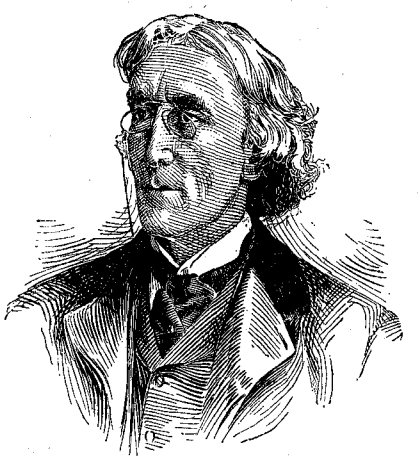

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We make a Silver Nipple. We believe it to be perfect. It is endorsed by the physcians and matrons of the most prominent woman's hospitals.

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Providence, R. I. June 5, 1896.
Dear Sirs: The King Silver Nipple has been in constant use in the Providence Lying-In Hospital for more than two years. We consider it superior to any other nipple ever used by us. It is non-collapsible, non-absorbtive, is easily cleaned, and does not irritate the mouth. We have no hesitation in recommending the Silver Nipple for general use. Respectfully, MISS A. B PIKE, Matron.

We will send the **King Nipple,** made of *sterling* silver, to any mother for $1.00; after using it 30 days she may return it to us and get her dollar back if she wants to. Our references — any bank in Providence.

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CINCINNATI, OHIO.
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If you will write, telling us as to what sort of a trip you are planning for, we shall be glad to give you all the information possible bearing on the points to be visited and the routes thereto. No charge is made for this service to Outlook readers. Address RECREATION DEPARTMENT, THE OUTLOOK, 13 Astor Place, N.Y.

Proprietors of first-class city or winter resort hotels desiring a manager, or one to take charge of steward's department, are requested to address the advertiser, who has indorsements of the highest character for either position. Address G., No. 2,028, care The Outlook.

Growth of the Tourist System

The Pennsylvania Railroad Company, through its personally conducted tourist system and the unexcelled standard of high service, has won an enviable record for itself. These tours have grown to be thoroughly appreciated in this age of luxurious travel, and the series announced for the season of '96 and '97 admirably illustrates the progress of the times.

First comes a series to the Golden Gate, starting from New York, Philadelphia, and Harrisburg, January 27, February 24, and March 27. Tourists will travel by superbly appointed special trains of Pullman compartment, drawing-room, sleeping, dining, smoking, and observation cars, under the supervision of a tourist agent and chaperon.

Next in importance comes a series of four to Florida—January 26, February 9 and 23, and March 9. The first three admit of two weeks in the sunny South, while tickets for the fourth tour are good to return by regular trains until May 31.

A series of short tours to Washington from New York, Philadelphia, and adjacent points will be run on December 29, 1896, January 21, February 11, March 11, April 1 and 22, and May 13, 1897.

Old Point Comfort, Richmond, and Washington tours will leave New York and Philadelphia December 26, 1896, January 28, February 20, March 18, and April 15, 1897.

Handsome illustrated itineraries will be issued by the Pennsylvania Railroad Company, containing full information as to how these tours may be pleasantly and profitably made. These itineraries may be procured on personal application or by addressing Tourist Agent, 1196 Broadway, New York; 860 Fulton Street, Brooklyn; 789 Broad Street, Newark, N.J., or Room 411, Broad Street Station, Philadelphia.

Take the magnificent North Shore Limited of the New York Central for Chicago and the West.

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TO
The Holy Land and to Europe

This pilgrimage leaves New York February 27, 1897, per "S.S. Ems," and will be one of the most notable parties that has visited the East. Divines, writers of distinction, students, and representatives of various callings have already signified their intention of joining the expedition. Prominent journals are already making arrangements for correspondents to accompany the party. Lectures will be given en route. Conferences will be held in Jerusalem, Rome, and, if possible, in Constantinople: and arrangements are pending with European scholars whereby the members of the pilgrimage may have the benefit of the most recent explorations in the lands visited.

Applications may be made direct to Rev. G. C. Lorimer; address "Secretary," 708 Tremont Temple, Boston, Mass., or Frank C. Clark, 111 Broadway, New York.

A SELECT PARTY for the
Mediterranean Countries
Leaves NEW YORK **January 5, 1897.** Strictly First Class. Twelfth Season. For particulars address
Mrs. M. A. CROSLEY, 502 Bedford Av., Brooklyn, N.Y.

European Winter Resort
INNSBRUCK, TYROL, AUSTRIA
1,900 feet above the sea, with dry, bracing climate; center for Sleighing Excursions; fine University, Hospital, etc.
HOTEL TIROL *(Open all the year.)* Large, airy, sunny rooms, well furnished; superior cuisine; modern conveniences. Best references. Reduced rates in winter. Illustrated pamphlets on application. CARL LANDSEE, Prop'r.

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TO
Bermuda, West Indies, Venezuela, and Mexico
BY THE AMERICAN S.S. OHIO
Sailing from New York Feb. 6, 1897

For Bermuda, St. Thomas, St. Kitts, Guadeloupe, Dominica, Martinique, St. Lucia, Barbados, Trinidad, Port of Spain, La Brea, La Guayra (Caracas), Curacoa, St. Domingo, Jamaica, Progreso, Vera Cruz (Mexico), Havana. Duration, 45 days. Price of passage, $270 and upward. Send for illustrated pamphlet.

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Open December to May
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THE IDEAL WINTER RESORT.
The Princess Hotel
This new and commodious hotel opens first week in December. For terms, circulars, etc., address
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Opposite Victoria Park and Cedar Ave. Private Board. Mrs. J. F. SMITH, Proprietor.

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Be sure to include in your itinerary a sojourn at the beautiful **HOTEL VENDOME**
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Superior accommodations for twenty guests. Cottages and rooms. Descriptive cards sent on request. Terms moderate.

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A quiet, restful establishment for the care and treatment of chronic invalids. Unexceptional location and surroundings for health, rest, or ecreation. H.M. HITCHCOCK, M.D.

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TROPICAL FLORIDA AT
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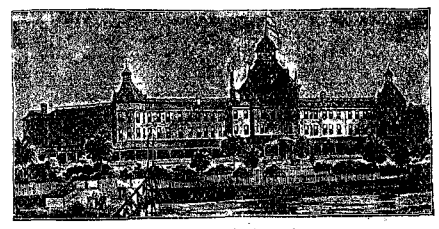

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Beechwood Villa Lexington Avenue Corner Fourth Street, **Lakewood, N. J.**—New house, with every modern convenience; centrally located; reasonable rates. M. A. PAUL.

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Madison Ave. & First St. | Address Mrs. E. H. Merriman.

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Madison Avenue, between 2d and 3d Streets.
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New York

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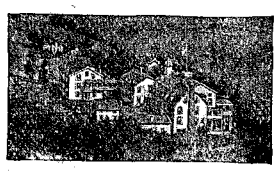
1852 (Formerly Elmira Water Cure) 1896



Rest and recreation at this comfortable home. Experienced physicians. All forms of baths, electricity, massage, etc. Pure spring water. All modern improvements. Send for illustrated booklet.

Dr. Strong's Sanitarium

Saratoga Springs, N. Y.

For health or pleasure. The appointments of a first-class Hotel. Elevator, electric bells, sun-parlor, and promenade on the roof. Suites of rooms with baths. Massage, Electricity, all baths and health appliances. New Turkish, Russian, and Natural Sulphur-Water baths. Dry tonic air, **Saratoga** water, croquet, lawn-tennis, etc. Open all the year. Send for illustrated circular.

THE GLEN SPRINGS Watkins Glen, N. Y.

A Sanatorium for those Seeking Health and Rest under the Medical management of experienced Physicians.

Neptune Brine Baths, for RHEUMATISM, GOUT, and NERVOUS DISEASES. Neptune Spring is a 67° Brine, containing the largest amount of Chloride of Calcium of any Spring in the world.

Carbonated Neptune Brine Baths *(the Nauheim treatment)*, for chronic diseases of the Heart. All approved forms of Hydrotherapy and Electricity, Massage, Swedish Movements, Turkish and Russian Baths.

Valuable Mineral Springs, Muriated, Alkaline, Chalybeate, Iodo-Bromated, and Brine, especially efficacious in disorders of Digestion, Gouty conditions, Diabetes, Anæmia, Nervous diseases, and Chronic affections of the Kidney.

Climate mild, dry, and equable. No Malaria. No Hay-Fever. Location overlooks thirty miles of Seneca Lake. Sixty acres of private Park, Golf Links, Tennis Courts, Bowling-Alleys, &c. **All the appointments of a first-class hotel.** No Insane or other objectionable cases received. Correspondence with physicians solicited. Send for illustrated book.

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Oak Crest Spring Valley, N.Y.
A private home for invalids and aged people. Situated in the beautiful Ramapo Hills. A very healthy neighborhood. Pleasant drives over well-kept roads. Modern improvements Write E. E. POTTS, Spring Valley, N. Y.

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IS THE BEST. **SANITARIUM**
WALTER'S PARK, PENNA.
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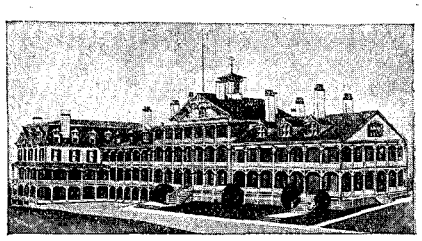
South Carolina

Pines—Pines—Pines—Pines
AIKEN, S. C.



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Opens December 1st. A high-class winter resort, accommodating 300. Driest climate east of the Rockies. Plenty of sunshine. Purest water. **Golf, Fox-Hunting, and Polo.** Write for book. Second season management of PRIEST & EAGER, Aiken, S. C.

Thanksgiving Proclamation

The President has issued the following thanksgiving proclamation:

"*By the President of the United States:*

"The people of the United States should never be unmindful of the gratitude they owe the God of Nations for his watchful care, which has shielded them from dire disaster and pointed out to them the way of peace and happiness. Nor should they ever refuse to acknowledge with contrite hearts their proneness to turn away from God's teachings and to follow with sinful pride after their own devices. To the end that these thoughts may be quickened, it is fitting that on a day especially appointed we should join together in approaching the Throne of Grace with praise and supplication.

"Therefore, I, Grover Cleveland, President of the United States, do hereby designate and set apart Thursday, the twenty-sixth day of the present month of November, to be kept and observed as a day of thanksgiving and prayer throughout our land. On that day may all our people forego their usual work and occupation, and, assembled in their accustomed places of worship, let them with one accord render thanks to the Ruler of the universe for our preservation as a nation and our deliverance from every threatened danger; for the peace that has dwelt within our boundaries; for our defense against disease and pestilence during the year that has passed; for the plenteous rewards that have followed the labors of our husbandmen, and for all the other blessings that have been vouchsafed to us. And let us, through the mediation of Him who has taught us how to pray, implore the forgiveness of our sins and a continuation of heavenly favor. Let us not forget on this day of thanksgiving the poor and needy, and by deeds of charity let our offerings of praise be made more acceptable in the sight of the Lord.

"Witness my hand and the seal of the United States, which I have caused to be hereunto affixed.

"Done at the city of Washington, this fourth day of November, in the year of our Lord one thousand eight hundred and ninety-six, and of the independence of the United States of America the one hundred and twenty-first.

"GROVER CLEVELAND.

"By the President:

"RICHARD OLNEY, Secretary of State."

The Empire State Express of the New York Central is the fastest and most famous train in the world.

South Carolina

AIKEN, S. C. **BUSCH HOUSE.**—$2 per day. Special rates by week. Electric lights, etc. Hygienic baths and Kneipp's water cure. HENRY BUSCH, Prop.

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Want advertisements of thirty words or less will be published under this heading at one dollar a week. Four cents a week is charged for each word in excess of thirty.

SHOPPING done at any New York store and lowest market prices obtained. Samples sent, goods matched, and styles given without charge to purchaser. Peculiar advantages for buying all kinds of merchandise. Highest references given. Address Mrs. M. W. WIGHTMAN, 139 West 41st St., New York.

A LADY OF POSITION will take in her home in New York City, where all care and attention will be given, a number of young ladies who desire to pursue studies in music, art, or other branches. Address W. H. L., No. 2,084, care The Outlook.

NEWBURGH-ON-HUDSON.—First-class board for gentleman and wife, or two ladies. Choice location; dry air of the highlands; city and country advantages; no other boarders; references. Address "BOARD," Box 426, Newburgh, N. Y.

ADVERTISER has regained his health on his California fruit farm. And now wishing to return to his Eastern home, will exchange for any property, value $6,000, not requiring his personal care. Send offers to Box 192, Grass Valley, California.

PLEASANT STEAM-HEATED ROOMS, single or adjoining, suitable for couple or gentlemen. Near Park, "L" station, and car lines. Board excellent; reasonable. References. 10 West 65th St., Bell 4, west.

A NORTHERN FAMILY spending their second winter in western North Carolina would like a few boarders. References required. New York and Washington references given. Address F. H., No. 2,084, care The Outlook.

LAKEWOOD, N.J.—Two ladies having a cottage in Lakewood desire to meet with a family of four or five adults to board with them for winter. Highest references given and required. Address G.F.R., No. 2,069, The Outlook Co.

Everybody Knows

that carelessness, chemicals and common soaps make combination in the laundry which is simply fatal to shirts, collars, cuffs and other linen, and more people are finding out every day that by the modern methods of washing clothes, the **sunlight** methods, and

Sunlight Soap

the clothes not only receive no injury in the wash, but are actually preserved, as the dirt which would produce wear and decay is taken out without rubbing, without boiling, without chemical action.

Sunlight Soap Saves Clothes

Lever Bros., Ltd., Hudson & Harrison Sts., New York.

Quick as a Flash!

WHITMAN'S INSTANTANEOUS CHOCOLATE.

HOW TO USE IT. Take three dessert spoonfuls to a cup of boiling water or milk. Stir briskly a moment, and your Chocolate is ready to serve. Put up in 1 lb. and ½ lb. tins.

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Turkish Baths

at home—just as delicious and healthful dry steam, vapor oxygen and perfumed baths as you can get anywhere. Use the **Improved Turko-Russian Folding Bath Cabinet.** Wonderfully beneficial to circulation, complexion and general health. Send for descriptive circular, free. **Mayor, Lane & Co., 132 White St. New York.**

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$20 each. New, High-grade '96 models. *Must be sold.* Write at once.

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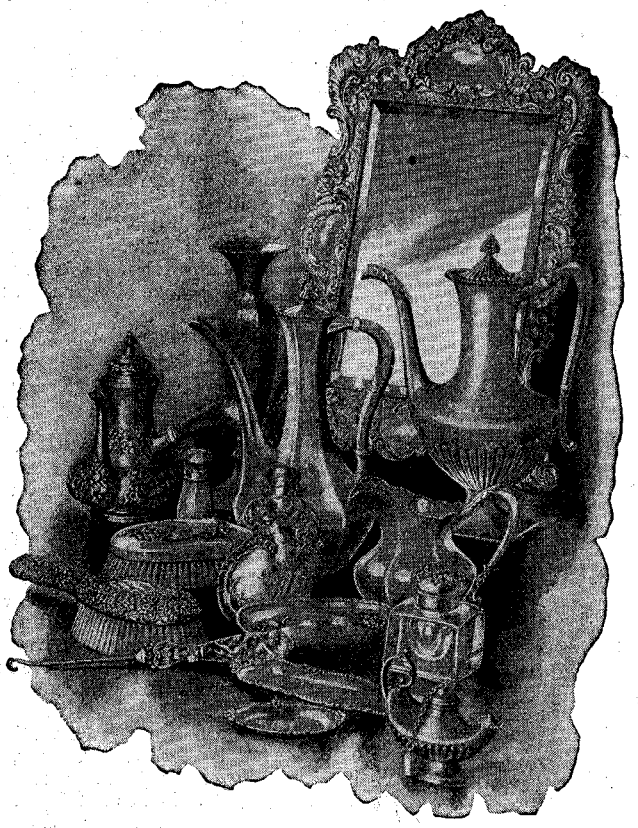

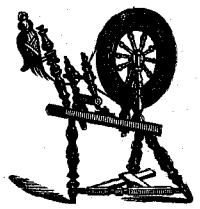

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James McCutcheon & Co.

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The Genuine never fails
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Far superior to any imitation or substitute. It costs more to make, it costs more to buy—but it is cheaper because it is stronger, better, purer than anything else.

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